This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

STANFORD UNIVERSITY LIBRARIES

VO . 19

ABRAM J. STEVENS

Very sincerely
L. G. Abell

WOMAN

IN HER

VARIOUS RELATIONS:

CONTAINING

PRACTICAL RULES FOR AMERICAN FEMALES,

THE BEST METHODS FOR DINNERS AND SOCIAL PARTIES—A CHAPTER FOR YOUNG LADIES, MOTHERS, AND INVALIDS—HINTS ON THE BODY, MIND, AND CHARACTER—WITH A GLANCE AT WOMAN'S RIGHTS AND WRONGS, PROFESSIONS, COSTUME, ETC., ETC.

BY

MRS. L. G. ABELL,

AUTHOR OF "GEMS BY THE WAY-SIDE," "SKILLFUL HOUSEWIFE, AND LADIES' DOMESTIC GUIDE," ETC., ETC.

NEW YORK:

J. M. FAIRCHILD & CO.,

109 NASSAU-STREET.

1855.

TO

MRS. MARY E. BRINCKERHOFF,

AS A TRIBUTE OF SINCERE REGARD, THE PRESENT VOLUME

Is Affectionately Inscribed, by

THE AUTHOR

CONTENTS.

	PAGE.
Domestic Accomplishments and Duties,	9
The Trials of Housekeeping,	13
The Value of a General Plan,	19
Family Expenses,	24
The Importance of Observation,	29
The Folly of Neglecting the Acquirements of Youth,	32
Self-Possession,	38
The Worth of Affection at Home,	41
Punctuality in the Family,	46
Importance of Right Principles,	49
Home Recreations,	53
How to Improve Domestic Service,	57
Duty of Benevolence,	70
House Arrangements and Conveniences,	74
Care of Parlors,	77
Breakfast and Dining-Rooms,	7[illegible]
Bedrooms and Chambers,	8[illegible]
Nurseries,	84
Customs and Courtesies of Social Life,	89
Afternoon and Evening Parties,	91
Directions for a Dinner Party,	94
Conducting and Serving the Dinner,	97
A Few Rules for the Waiter,	100
	104

PAGE.

Tea- . 290
Rule . 292
A F . 294
Hint . 298
Conv . 305
Gen . 307
Thin . 312
Con . 316
Mus
Intr
Lett
Nev
Pay
Tra
A C
Co
Co
Mi
Fe
Dr
A
Th
Th
Th
Th
The
Models
Letters of
Behavior to G
Choice of a Husb
Hints on Important Su
Weddings, . . .

WOMAN

IN HER VARIOUS RELATIONS.

DOMESTIC ACCOMPLISHMENTS AND DUTIES.

WOMAN, as mistress of a family, occupies a station where her influence is deeply, if not widely felt. She is the center flower, the main-spring, the pendulum that keeps all the delicate machinery in regular motion. Exercising this power suitably, all the parts of household occupations are performed without unnecessary pressure; the complicated and [illegible]ing duties move on, and [illegible] is provided, even at [illegible]ted nerve, and an [illegible] much skill, tact, [illegible] in the [illegible]s and [illegible] know

PAGE.
Dueling, ... 290
Intemperance, ... 292
Human Happiness, ... 294
"Woman's Rights" and "Woman's Wrongs," . 298
Woman in Male Attire—Turkish Costume, etc., . 305
Extremes of Fashion, ... 307
Industry, a Brilliant Gem, ... 312
Female Piety essential to Completeness of Character, 316

WOMAN

IN HER VARIOUS RELATIONS.

DOMESTIC ACCOMPLISHMENTS AND DUTIES.

WOMAN, as mistress of a family, occupies a station where her influence is deeply, if not widely felt. She is the center flower, the main-spring, the pendulum that keeps all the delicate machinery in regular motion. Exercising this power suitably, all the parts of household occupations are performed without unnecessary pressure; the complicated and often perplexing duties move on, and comfort for her family is provided, even at the expense of many an exhausted nerve, and an aching heart. Few realize how much skill, tact, good sense, and actual effort, is required in the ordering and rightly sustaining all the parts and daily routine of domestic duties. But few know

the various and imperious requirements, and responsibilities of a mother of children, and mistress of a family. The first, most essential, and most practical part of female education is, a thorough and personal knowledge of *household duties*, and nothing short of this can make those duties easy to herself, or enable her to direct others in the right performance of them.

Those of our friends who make their homes comfortable without the appearance of ado and effort, and elegant without noise or display, are those who have a personal knowledge of every duty, and the best manner of performing it dexterously and skillfully.

The time has passed by when such knowledge was deemed vulgar. It is now ranked among the highest accomplishments, and no lady is considered educated, or prepared for a *graceful* position at the head of a household, that is not familiar with the minutiæ and detail of domestic affairs. The opinion of Lady Montagu is getting to be prevalent on this subject; she remarks, "that the most minute details of household economy becomes elegant and refined, when they are ennobled by

sentiment, and they are truly ennobled when we do them either from a sense of duty to a parent, or love to a husband." It is true that such feelings operating on the mind, elevates and dignifies the most undesirable office or employment, and imparts a peculiar luster and beauty to the female character.

To acquire accomplishments of this sort, the lessons must be given early, and the hours of practice should at least *equal* those of *music*; and nothing gives such elasticity to the limbs, and roundness to the form, ease and grace to the motion, as the bending, reaching, lifting, quick walking, and swift motions involved in domestic exercise; and nothing gives such a healthful glow to the cheek, luster to the eye, cheerfulness to the spirits, full and healthful play to the lungs and heart, invigorating the whole frame, preparing the system to develop in full and fair proportions, and to unfold in beauty like the fresh, blooming, and perfected flower.

The daily practice of some household office, will not in the least impede or interrupt the attainment of a high degree of mental culture, or

any of those fine arts so desirable, and so pleasing in the acquisition.

The most accomplished woman will give to each its due proportion of her time, without any neglect; and by an unwonted ingenuity and skill, accomplish with all ease her allotted and peculiar duties—although to manage a large and expensive household, requires great knowledge and skill, and a large share of patience and perseverance.

The most beautiful domestic arrangements are those that most resemble the fair face of a watch, while all the wheels and springs are entirely out of sight, and only known that they exist by the regularity and order with which their results are brought about. This is the perfection of the art, and can only be attained by knowledge and adroitness, with a strong desire to promote the peace and happiness of the domestic circle. The training of unskillful hands, the planning, providing, presiding, directing, shaping, and adorning, must all be done, and much more, but a *calm, quiet home, should ever be secured.*

THE TRIALS OF HOUSEKEEPING.

A WOMAN who attempts to carry out plans of system, order, and economy, is constantly liable to have her plans crossed, and her taste violated by the inexperience or perverseness of those about her—and none can escape negligence, and want of punctuality, mistakes and forgetfulness—which will often interfere with her plans. The business of housekeeping consists of items and particles so small that, for want of care and order, the whole becomes a confused mass, and often for the want of this care every thing must inevitably go wrong. And when the want of punctuality in some member, or their carelessness, disarranges the whole day, the more strongly a woman realizes the value of time, and the value of system and order, the greater the temptation to irritability and complaint. But, notwithstanding all this, there are considerations which, if *duly* contemplated, would enable her measurably to bear with patience and equanimity these minor, yet wearing annoyances.

A woman should regard her duties as dignified, important, and difficult; and her mind may be soothed and even elevated by a sense of the far-reaching influence of her example. "If she feels that she is a cypher, and that it makes little difference how she performs her duties; she has far less to sustain her than one who feels the importance of her station, and the weight of her responsibilities.

She must think that her difficulties must be met and overcome, and that harmony and peace must never give place to discord and strife; and that if a sacrifice must be made, it had better be a yielding to circumstances, than to temper.

Another consideration is, to form all plans and arrangements to conform to the means at command, and the character of those around her. She must adapt herself to the conditions of her lot, and only aim at what she can secure, and thus escape many disappointments.

It is highly important that children grow up with habits of system, neatness, and order, and the mother should give them every incentive, both by precept and example; but it is still *more* im-

portant that they grow up with amiable *tempers*, gentle *feelings*, and gentle *manners*, and that they learn to meet the crosses of life with patience and cheerfulness; and nothing in their whole education has a greater influence to secure this than a *mother's own example*. Whenever a woman cannot accomplish all her plans of neatness and order, without a decided injury to her own temper, or to the temper of others, and producing disorder and disquiet in the feelings of those around her, she ought to modify and so arrange her matters that she can.

It is often the case, that such is the nature of the trial, and the annoyance so great, that great consequences seem involved, and perhaps serious evils will result, from carelessness or inadvertence; and such an overwhelming sense of it calls up a desire to give vent to the feelings in expression. But this is the time to achieve the greatest victory. Keep perfectly still till all is over, and then send for the offender, and in the cool of reason explain the extent of the evil done, and how it might have been prevented; and a reward offered for avoiding similar occurrences will often do

wonders. It is most certain that *scolding* does no good, and a continuous stream of complaint and reproof is generally met by sullen silence, or impertinent, and sometimes abusive retort; while we know that anger prevents any regret, or any resolution of future amendment.

We know, too, it is impossible to meet with sudden and unexpected crosses and disappointments in domestic plans and duties, without *feeling*, and often without *irritation;* but it is best never to express any other emotion than that of grief and disappointment, and that in tones calculated to produce sorrow and shame. There are not many minds but what can be acted upon by *this* mode of treatment, and improved.

Another mode of preserving serenity of mind amid the trials of domestic life, is to cultivate a habit of making allowances for the ignorance, temptations, or natural deficiencies of those who violate rule or neglect duties. We cannot expect the consideration or care in childhood, or even in youth, that we do in maturer minds, or that they should practice proper self-control, and possess proper habits and principles; and in

many instances we should pity more than blame, however trying it may be to our feelings.

No situation in life calls for the "meek and quiet spirit" as much as this; and none need to cultivate the spirit of forbearance and forgiveness more than the superintendent of a family. "Do unto others as ye would that they should do to you," should be the controlling principle, and govern all the feelings. And well would it be to reflect often on the desolate and trying condition of those who serve us, and their disadvantages and privations. This would soften our own trials and give us patience to endure our annoyances.

But the best antidote of all, is to feel that our path is drawn out, and the circumstances of our life and condition *ordered* by Him who allows nothing to transpire without His knowledge, and whose designs are thus fulfilled. We are too apt to think that these minor affairs escape the notice of the *All-seeing Eye*, but not a sparrow falls without His knowledge; and if we are His children we need *discipline*, if we are not, trials may bring us to His arms; so that, in either case, we should

see and acknowledge His wisdom and superintending care.

With these feelings in exercise, how often a woman may be brought to feel with deep gratitude that God will not lay upon her more than she is able to bear, more than she really needs, to prevent her from setting her affections too strongly upon the transient things of this short life; and while she seeks this daily care and strength, will acknowledge His goodness in not inflicting *severer chastisements.*

THE VALUE OF A GENERAL PLAN.

THE desultory, changing, and miscellaneous duties of housekeeping, forbid a strict and close adherence to any immutable system; but yet there may and should be, a plan kept in view, and a general system, by which a proper portion of time shall be secured for all the relative social as well as domestic duties of life.

There are some so rigid in their adherence to a system, that they never allow any thing to in-

terfere with it; even the sacred claims of friendship and hospitality are sacrificed, to washing on Monday instead of Tuesday, and a cold and frigid reception given to a friend, whose visit might interfere with the ironing on the succeeding day.

It has been well said, "that it is not all of life to live;" and a true, right-hearted woman will not take to her bosom one or two virtues or duties, but embrace them all in her kindness with a loving spirit, and make them all subservient to higher claims and more exalted duties.

Miss Beecher has well remarked, that "there is nothing which so distinctly marks the difference between weak and strong minds as the *fact*, whether they *control* circumstances, or circumstances *control* them." With many well-meaning women, the "eating, drinking, clothing, cleanliness, and order of a household," constitutes the sum total of all life; while the moral, the social, the intellectual interests, are wholly neglected, and scarcely receive a thought; but with assistance suitable to the labor, and a proper improvement of time, and a wise arrangement of plans, these *best* and most exalted duties need not be

neglected, and *will* not, unless an undue importance is attached to the grosser and lower pleasures of the appetite, and personal adornment.

A conscientious woman cannot be cheerful and happy when she finds her duties jarring, and much remaining undone that ought to be done; it will throw a shade of uneasiness and discontent over her countenance, and a secret depression will weigh upon her spirits, which cannot be removed until her household matters can be so arranged that the duties which she feels belongs to her as a *woman*, in every department of life, can be accomplished and fulfilled. When the mind is thus affected, the countenance, which should be as the sunlight, becomes clouded and care-worn, imparting by the secret social sympathy, a gloom and shade to the whole circle of home. The cause should be as soon removed as possible, and great pains should be taken by the *husband* to facilitate and alleviate oppressive, and yet imperious duties, that the *home* may be a place of quietude and enjoyment. But much can be done to remove or overcome difficulties by systemizing the duties of the week, in such a way that the most important

ones can be secured, even if the minor ones are omitted.

A plan of any sort must always yield to circumstances, yet ordinarily it is well, and better in some families, to devote *Monday* to cleaning, and arranging what has been neglected over Sabbath, any extra cooking that may be needed, and the mending the clothes for the wash, purchasing articles that may be for use, and making work easy for washing on *Tuesday*. *Wednesday* and *Thursday* for ironing, starching, and doing-up fine clothes, and folding and putting them all in their places, except those that go into the mending basket to be repaired. *Friday* to sweeping and house-cleaning. *Saturday* to rubbing the tin-ware, putting in order the castors, and all the little things. The pantry and cellar to be inspected, and cooking done for over Sabbath; and the closets, trunks, and drawers regulated. By having this general plan it is soon learned, and a good girl will acquire the habit, in a short time, of doing all that belongs to her, without being told every day, which is a very great relief. The smaller

things come in as circumstances require, without interfering or preventing the larger.

A good supply and no more, of all conveniences in the kitchen and cellar—water, wood, drain, etc., are indispensable to domestic labor.

A closet in which all the articles used in washing are kept, and also for ironing, is a great convenience. Another for the iron-ware is highly important.

A housekeeper will find it a great convenience to have a trunk or deep drawer devoted to articles used in sewing and repairing. Bags for keeping all things separate and in order is an excellent plan. One for *new* and another for *old calico;* one for *new* and another for *old white pieces;* one for *silk* and one for *merino;* one for *new broadcloth* and another for *old;* one for *stocking yarn*, in skeins or balls, and one for *carpet rags*. In different colored bags they are easily designated, and thus much time is saved and order preserved.

It is also well to have a box with partitions, or small bags, for all the implements of sewing, and keep on hand a good supply. *White thread* of

all sizes; *colored thread*, colored and black *sewing silks; twist*, *tapes*, and *bobbins* of different sizes; white and colored *welting cord; needles* of all sizes; *papers of pins*, *buttons*, *hooks and eyes; patterns*, and a *yard measure*. It will save many steps, and much time; but a trunk or box of this sort should be kept locked, and a small quantity of necessary articles kept in a work-basket or box for daily use.

Another very important arrangement in a family where there are children, is to provide regular duties for each. One to bring the wood; another to attend the poultry, cow, etc.; another to go on errands, and clean the boots and shoes; or, if girls, to dress and undress a younger child, or set the chairs in order, to dust, and, if old enough, to wash and wipe the dishes, and as age increases, some new branch can be learned and done. This should be required as much for the benefit to the *child*, as the good it may do. The children, too, should be taught each to take care of its own things. A drawer for each, at least, should be furnished besides the wardrobe, and they required to keep whatever is placed in it in good order.

All the presents they receive should be preserved, and neatly arranged in small boxes. All toys arranged in tasteful order in the play-room, and thus good habits will be *secured*, and much disorder and discomfort prevented in the family.

A place to hang the common bonnet and shawl, and the hat or cap, is a very important thing, and then they should never be found out of place.

Young ladies should have their days for mending their wardrobe, arranging their trunks, drawers, closets, and boxes; keeping their books and papers in order, and employ a part of each day in some domestic duty; and the mind, habits, and character will be so formed, that it will prove a blessing through life.

FAMILY EXPENSES.

The first care should be to know the amount of *income* and the *means*, as the current expenses should in no instance be allowed to exceed them.

Begin at first to keep a regular account of every article purchased, not only for this object,

but to learn the *value* of *things*, and thus improve and strengthen the judgment and memory.

The art and system of economy can no more be learned without pains and experience than a trade or science; and one of the first rules to be adopted is, not to get any thing but what is really needed, and, if possible, not get what cannot be paid for at the time, or if not paid for, to keep a small account book, and have the merchant or tradesman charge both at the same time. This method will save money, and all future trouble or doubt.

In large families it is best to buy large quantities at a time, but in small ones, less. There is apt to be a lavish use where it is known there is a plenty. Buy articles of clothing that will wear and wash well. If your circumstances require it, do all for yourself that you can do. An ingenious and true woman will turn her capacities with great skill to the benefit and good of her household, and save much by her taste, economy, and good sense. It is astonishing what differences there are in the tact some have to overcome the embarrassments of their condition, and what

energy and perseverance, and even *fortitude*, some will display in their own achievements.

Nothing is more creditable, or more *honorable*, than to see a woman whose husband is unfortunate, sick, or, what is far worse, dissipated and shiftless, place herself and family, by her own exertions, above want.

But where the means are abundant there should be a corresponding expenditure, as a *penurious* spirit should always be avoided unless necessity requires it. The same closeness and rigid economy that may and ought to be practiced among the poor would not be *necessary* where the income is large and means abundant. Still there should be the same care that nothing be wasted, nothing lost, as what may not be needed can be given to the poor, and many a hungry soul fed or clothed in this way.

A beautiful consistency should pervade the whole house, and if there must be stint, let it not be in the kitchen comforts and conveniences. Let there not be a well-furnished parlor, and shabby sleeping rooms, or all these things in abundance, and an ill-supplied pantry and kitchen.

It is a good plan to consider *usefulness*, even in regulating expenses. A mother often can be more useful to her family to provide suitable help in her household arrangements, and devote her own time to the education of her children, or doing those things that require her own superior taste and skill; and when her means will allow, she ought, as a duty, so arrange her matters that she may give a greater share of her time to the claims of religion and society. *Every* woman should have some time for the claims of benevolence, but there are those to whom "*much* is given, and of such *much* will be required."

There has been one mode of economy practiced which we are happy to feel is becoming more and more rare, and which has caused much sorsow and many evils. The savings made out of the poor, by getting their work below a fair and honorable price, is "gold that will become corrupted." Many have done this without reflecting any further than their own good, and have not considered duly the necessities of those whose labor is all the living they have. When they place themselves in their situation, toiling hour

after hour, day after day, week after week, without cessation, without any prospect of relief, for a small sum, they will not deal out grudgingly the amount thus earned, and will feel more like giving a *fair price* and *prompt pay*. In all things, even in expenses, we must remember we are "stewards," and must give an account at last for the *talents* and *means* intrusted to our care, for the great purposes of doing good and promoting the welfare of mankind.

A woman confining her whole life and energies to the narrow sphere of domestic duties, without any higher aims or enjoyments, becomes very soon as narrow in her feelings. Wrapped up in her own concerns, she has scarcely a thought, desire, or feeling beyond, and soon acquires a disrelish for any society which is not comprised within her own narrow scene of action. While a *due* and proper regard is absolutely necessary to all these requirements, yet we should be *cautious* how we build a wall around them, and confine ourselves and our ideas within, having no prospects, interests, hopes, or enjoyments beyond it. *Ill health* or *scanty means* are the only apologies

for such a course, as it has an effect to render those who *might* do otherwise, selfish, and devoid of those tastes, feelings, and sympathies which give the charm to intercourse with our fellow-creatures, or that would make us useful in society.

THE IMPORTANCE OF OBSERVATION.

A WOMAN who has the habit of observing closely, knows so well what belongs to social and domestic comfort, that she never enters a room of her own dwelling without seeing in an instant every trifle upon which comfort so much depends. If the fire is too low, or the hearth unswept, if the chairs are not standing in their places, or books and papers disarranged, her quick and well-trained eye detects in an instant what is wanting to complete the pleasant air of comfort and order which belongs to her to diffuse over her whole household; while on the other hand, if her attention has never been directed to these matters, she may sit down to her occupations without once

perceiving that the chairs are in disorder, drawers left open, the hearth-rug turned up, or the fire smoking, the room too dark, or the sun pouring in, to the damage of carpets, its fiercest rays. A woman wanting in this habit, though influenced by kind feeling, will be guilty of much neglect and many inconsistencies, which, taken as a whole, give her the reputation of unkindness or ill-breeding. "For instance, walking away at a rapid pace, leaving behind some delicate or nervous invalid, to endure the mortification of neglect." She may not have thought of such a thing, but if her observations had been active she could not have been thus *rude*. A person may be kind in feeling, but not in *effect*, without having accustomed themselves in early life to habits of close observation. We must be able to understand at a glance the peculiar temper and feelings of those whose happiness we desire to promote, or we may give pain by inappropriateness, or annoyance by ill-timed remarks.

Want of *memory* is often induced by a want of sufficient observation. Not an idle and vulgar *curiosity*, but that faculty of noticing, without

any intrusion or annoyance to others, but great benefit to ourselves.

It leads a woman to comprehend all her duties and all her pleasures, and provides her food for thought and conversation. There is not a scene in nature but what might be clothed with interest if it was duly observed. Every sound, every production, every child that we meet, every beggar that we behold; all the squalid forms of misery and woe, the loaded earth, the jaded animals, the order and wise arrangements of the seasons, the glory of the sky above and the beauty of the earth beneath—all, all would be to our hearts like the lessons of a book, if they were suitably and thoughtfully observed. But its greatest value is felt in the comfort which her observant mind will provide for any dependent on her care; not a thing overlooked that would give pleasure; not a thing done that would give pain; no forgetting the civilities or the hospitalities of life; no rule of decorum or propriety broken; every source of pleasure yielding her the highest gratification, because fully observed and understood.

Seldom do we see a mind thus observant that has not learned to live by the "golden rule," and that has not discovered in all that surrounds her a kind and indulgent *Father*, whose works "utter speech," and whose wise plans "show forth knowledge."

THE FOLLY OF NEGLECTING THE ACQUIREMENTS OF YOUTH.

How often we are pained to see young ladies, as soon as they are *married*, entirely give up all idea of mental improvement, and even relinquish what has cost them years of time, and their parents abundance of means, to acquire.

If these things were only learned to procure admiration for a short season, the object is too unworthy for the pains bestowed. If to give pleasure to others, especially to enliven the home, and cheer the heart of care, then why not practice all that has been acquired for that purpose. Music, for instance; how many entirely neglect.

and soon forget all they ever learned. Better never attain it, than thus lose so much precious time. It is not expected that great progress can be made in connection with the new and responsible station she now occupies as a married woman, but she may retain what she has acquired, and thus be able still to gratify her husband and her friends with the songs and sweet airs they used to love, and which made her society so desirable in her own home. Daughters who have felt pleasure in music, because it soothed a father's feelings when he has returned to the evening circle, weary with exhausting thought or perplexing business or care; or that has beguiled a mother's anxieties, and lifted up her depressing weight by the cheering and harmonious tones of music, have attained its noblest design as a social pleasure. It is not the most skillful performers that give us greatest pleasure, for never do we admire music as much as when connected with some old association, some simple yet affecting sentiment, some noble aspiration, or some long-buried thought or feeling that its strains revive. No great skill is required to make music subservient to the sweet-

est purposes of social and domestic enjoyment; but it does need the aid of a willing, cheerful spirit, and an affectionate and tender feeling to awaken and thrill the sympathies of our nature, and in devotion it is a sweet accompaniment to the voice of sacred song.

Drawing is another occupation which can be made subservient to the sweetest domestic use. In the study of this *branch* much more is gained than the power and skill to make a fine picture, and no young lady should consider her education in any measure completed, until she has devoted some time to its acquisition. In the first place, it educates the eye, the taste, the judgment, and increases all the capabilities of the mind.. There is nothing but what may be better performed by having this accuracy and correctness in delineation, even in our domestic requirements. Only those who have known the value of this art, as thus applied, know its full benefits in the ease with which many things are done, requiring skill, where an accurate eye and a power of *imitation* were the only teachers.

But there are higher purposes reached than

even these. It enables us to behold, as by a new vision, the beauty and harmony of the creation, and gives to every object we see, a new and delightful interest. There is not a leaf, nor a tree; not a shadow on the landscape, nor a gleam of sunshine, but excites a new feeling. The cloud that floats in the air, the azure of the sky, the flower that opens in beauty, help to make a scene for happiness, or a form for beauty, while the heart can scarcely fail to acknowledge the goodness of God in giving us so much that is "pleasant to the eye," even though our earth is no more an Eden of sinless purity.

These faculties are sometimes possessed by those who have never touched a pencil, but to them it is but a glimpse or an indistinct vision; but to those who can practice the art, all things are like a living picture, spread out in the sunlight of heaven. The cottage, with its vines and surroundings of trees and flowers; the stately mansion, with its lawn, and groups of elms, walks, regularity and beauty; the willowy brook, the shady grove, the old house with its simple beds and roses; a hill, a valley, a plain, a river, a

blasted tree—all move before the eye as a panorama of the *real*, the *true*, and the *beautiful;* a picture for the hour, and then to be treasured in memory to adorn a narrative, or to be cherished as a pleasing reality.

When a lady has so improved in the art that she has been able to preserve the features of her parents, or her children, or any of her friends, it yields the tenderest and most exquisite pleasure, and in her loneliest hours, she has ever an unfailing *resource* of the most refined enjoyment.

Embroidery, too, is often too entirely neglected and forgotten. But so easily done, as it is now by patterns, and such varieties of shade and color as we have, there need be no excuse. If there is not time for any great achievement, yet the simple token for a friend, or a child, some simple yet beautiful ornament pleasing the eye, and giving it enjoyment, is within the reach and accomplishment of the most *domestic* of our ladies. And although we get French work very cheap, yet young ladies, and even married ladies, can do something in providing their own embroidered collars, caps, etc. There is such a change in

matters of female industry, that there is great danger that time may be wasted, and indolence characterize those who are taking the places of the *spinning*, *weaving* ancestry; to whom we are so much indebted for what was noble and good in female character. But there are abundance of occupations, and no one should let an idle moment pass, for it is a lost gem, never to be found. Reading is often sadly neglected, even where there is a supply of books and an abundance of periodicals. Never, until a woman feels that the *soul* is of more consequence than the *body*, will she resolve that this duty shall not be neglected and overlooked. What man of cultivated mind can long find pleasure or enjoyment with one whose feelings are wholly absorbed in the strife, tumult, and discord, which material things are so prone to produce? Would he not be happier at home, with one whose attention, equally alive to all *practical* and *necessary* duties, had a world of *deeper* feeling, and a fund of pleasing and useful knowledge with which no worldly or vulgar thoughts could mingle? To make conversation interesting and profitable is a duty, and

will preclude much that is decidedly injurious and wrong. Besides, it is at once the medium of affection, amusement, consolation, and instruction.

We should not only read for the pleasure it affords, but to correct our errors, to enlarge and multiply our ideas, to soften or erase our prejudices, to purify our principles, and aid us to repose more trustingly on the *foundations of truth.* Historical facts, biography, travels, reviews, and religious papers should come next to the *Bible* and *devotional works*, and should on no account be omitted. The lighter reading, that is of a *moral* and *pure* character, should be taken up when weary or the mind oppressed, as a kind of pleasant restorative of a cheerful sort.

SELF-POSSESSION.

THERE are times in the experience of almost every one, when the value of this rare quality is deeply felt; but to a mother of children, and mistress of a family, it is often of incalculable benefit. Accidents will occur of a very serious char-

acter; a child may be scalded or burned, a limb may be broken or deeply cut, or a severe fall may occur, or a child may have a fit, or get choked, or some other and more appalling scene may be witnessed, which will require prompt measures, and decided and rational action.

I once knew an affecting instance, when but for the self-possession of the mother, a beautiful and beloved daughter, of four years, would have been drowned.

She came from school and wanted water; her mother being at the time an invalid, had directed some one to wait on her, but the child was so thirsty she ran to the well, and in reaching for the bucket her feet slipped on the ice, and the child went, with her pitcher in her hand, head foremost, into one of the deepest of wells. A little brother, still younger, ran in, and did his best to alarm the family. The mother, weak and feeble but with a strong heart, made stronger by the exciting occasion, found her way to the well; watched till the child rose to the surface; but she sunk again; when she came up the last time it was long enough for this heroic woman to di-

rect her to cling to the stones till the bucket could be let down, and then with her own hands let it carefully and quickly down to her child, as her only hope of rescuing her from a watery grave. The child, with great promptness, put herself in, encouraged by the voice of her mother, and then, with the water and child, she commenced drawing her up, and when she had her safe in her arms, her *own* strength was so gone that she was *carried* into the house and laid back upon her bed. The woman was my own precious mother, and the child a beloved sister, who but for this would never have been restored to the family again. Often and often was this noble trait brought into requisition in rearing a numerous family, among whom several serious and almost fatal accidents occurred.

Self-possession can be successfully cultivated. Very timid children, by proper self-discipline, can become calm and courageous in danger, and by degrees acquire that presence of mind which has so often been the means of preserving life. In times of danger coolness and self-command will prevent and overcome great evils. Stillness

and composure is all that some can acquire in times of peril, and this is often very important. We cannot always know, beforehand, the wisest course to pursue, but by retaining self-possession we may take advantage of whatever of hope may occur, and thus save ourselves from being hurried into some imprudent step. Mrs. Farrar remarks, when presenting this subject to young ladies, that when about to be upset in a carriage, she knows exactly how to fall. She says, "When I feel the carriage tipping I draw myself all up together, and make myself as much like a bag of wool as possible." *A wise course at such a time.* Suffice it to say, that the best methods of treating accidents, and meeting difficulties, should be learned, and every effort made to acquire self-command under all circumstances, by every female, and especially every mother.

THE WORTH OF AFFECTION AT HOME.

EVERY thing may be kept in perfect order, taste and neatness may adorn every department.

A dwelling may be filled with the richest of furniture, costly ornaments, works of the most eminent artists; servants may be numerous and attentive, the machinery of household arrangements perfect, and its results beautiful; but if that priceless gem, whose clear and steady light makes every thing lovely on which it shines, be wanting, if affectionateness in feeling and manner be deficient, it leaves a cold and cheerless gloom on the most exquisitely furnished dwelling.

It is the easy and voluntary manifestation in the voice and manner, showing the condition of the *feelings*, that makes either the blessedness or wretchedness of home. It has been truthfully said, "That a smile, or a frown, may gild with brightness, or overcast with clouds, the whole horizon of that sacred spot; and how careful ought the parties to be in cultivating and cherishing the kindest feelings and the *gentlest tones*. How deeply will a harsh word or unkind look sink into the soul, leaving its baleful scar, even after the wound which it made has healed.

Indifference or coldness is often as sure a destroyer of domestic happiness, as absolute tyranny

and unkindness. In this respect, every thing depends upon the feelings and the manner. If the great secret is not known, why the home is not a place of happiness, it may be easily ascertained. Study your own conduct, feelings, and manner, and each party will find that, insensibly, they are both deeply in fault.

One of the first, and the only remedy is, be watchful over yourself; make the same manifestation of kindly feeling and interest at home that you do in society, and be as anxious to please those of your home as *others*, and the great *obstacle* is entirely *removed*. Peace and happiness will brighten your enjoyments, and the calm and serene pleasures of a happy home all may thus enjoy.

It has been said, "We love those we are kind to, and hate those we have injured." And if the courtesies of life were more in practice in daily intercourse, and the worth and value of trifles more considered, and greater efforts made to be agreeable in person and manner, what a changed aspect would many a home circle present.

How bright and beautiful a place is home,

when the rays of gentleness, affection, cheerfulness, and contentment, are shed upon it.

Parents should take particular pains to cultivate the affections in their children. Secured in youth, it will add a beauty and attraction to every scene.

What is there more beautiful in life than affectionate and respectful sons and daughters? We have, occasionally, the pleasure of seeing the aged mother kindly watched and nursed by her own beloved children; the aged father, with considerate kindness, made to feel that he is the head of a son's household; and what can be more pleasing. But too often we see sons ashamed to be kind to their sisters and friends at home, and speaking harshly and unkindly to those whom nature and religion bids them respect and love. The daughters, too, appearing lovely every where but at home in the family circle, causing the parents and brothers to sigh for those amiable tempers which give them the name abroad of being lovely and refined. A home full of kindness, affection, courtesy, and respect, is a *blessed spot*. Family worship, beautiful in itself, has a

happy influence on the feelings of each member of a household; all have enjoyed blessings in common, all have need of pardon, and all are equally dependent for life and health, and common mercies; and this unity of prayer binds them together and increases the strength of the household bond. It should not be practiced as a mere form, that is inconvenient and unmeaning, but let each child have its Bible, and each domestic, too, at this happy season, feel that they are not overlooked, nor uncared for; and with their Bibles to read, they are brought to have "their portions in due season."

Thus each one can take some word of promise, instruction, reproof, or consolation to the heart, and under its softening and hallowed influence go to the duties of life with new strength, and with a better spirit. Every family should have its family altar; we all owe it to God as an incumbent duty, to regard Him as our benefactor and friend, from whom we receive all our good, and to render Him the homage and praise due to so holy, so benevolent, so faithful a friend. He, knowing all our sinfulness and omissions, sheds

upon us all that our need requires, and shall we not thank Him daily for daily mercies?

PUNCTUALITY IN THE FAMILY

If the simple word *punctuality* were inscribed on every heart, and wrought into every character, how much *time*, *money*, and *happiness*, would it impart. It is one of the first lessons that should be learned, and one of the first to be cultivated, where it is wanting. There is a time for every duty, and nothing that we can prevent should allow us to shrink from any engagement, or to interrupt the system and regularity of the household arrangements. The failure in *trifles*, *often occurring*, destroys the peace and quiet that a prompt and punctual discharge of all duties would have insured. One desultory and unpunctual member of a family will cause more perplexity than it is possible for them to comprehend. They think it a matter of little consequence, because they cannot see nor know how much is depending on it; for instance, a dinner. The wife has been

to market, chosen such pieces as she thinks will please her husband; the forenoon has been busily employed in cooking and directing the arrangements of a nice and comfortable meal, all things are prepared in the best manner, and the hour has come; she is happy that nothing has failed, and so many comforts are ready for his enjoyment; but he does not come; then comes the *anxiety*, and the *wish*, and the *delay*, "as long as it will do;" then, with disappointed feelings, they sit down to eat, but not to enjoy the dinner; a shade has come over their feelings and the brow, and the remark, perhaps, "if he only knew how much trouble it would save me, he would come;" and when, perhaps, all things are nearly cold, and the rest are done, he comes in, without a thought that he has given a moment's pain. This occurring often is an evil, although in appearance a mere trifle; thus the late riser is continually annoying the *whole family*, and wasting the *time of all*.

Charlotte Elizabeth, in her "Personal Recollections," has, on this subject, remarks that would be well for all to read. She considers a want of punctuality one of the greatest defects in charac-

ter, and one of the sorest and most troublesome of domestic evils.

It is in amount promising to do a thing, and filling the heart with expectation, and then disappointing continually; there are some kinds of business that require this sacrifice, and yet, with a little care, a half hour at the *right time* might more often be found, if the matter was understood and felt.

Punctuality in trifling affairs promotes the peace, order, and good temper of a family; while the want of it infringes on necessary duty, and sometimes prevents it altogether. It gives dignity and weight to character, imparts happiness, serenity, and comfort, and, more than any other virtue, propagates itself by inducing punctuality in others.

The habit of punctuality in all business matters is highly important. There are some who suffer so much from the want of it in *others*, that they *cannot* always discharge obligations when due; but a remedy applied to *every bosom* would soon *cure the evil.* All matters should be as promptly and punctually adjusted with near rela-

tions as with strangers, and all as clearly and definitely understood. The rights of others are often woefully violated, and *privation, suffering, want, loss of character, and the most wearing care*, is the fruit of this delusive, this secret foe.

It is truly a serious evil, and interferes much with friendship and true social enjoyment; "too late," "never ready," "last at church, are attendants upon this miserable *fault*.

IMPORTANCE OF RIGHT PRINCIPLES.

THERE is nothing so sacredly and supremely important to man or woman as correct and decided principles of action. A conscientious discharge of all duties, relative, social, and domestic, cannot be expected of any one who does not feel and recognize an accountability to God, and is not controlled by the requirements of His holy word.

A mere outward regard to decency, and an easy temper, will induce some to refrain from much that is unlovely and injurious to character, but a thorough and deep-seated religious principle will

carry one safely through the strongest temptations, and the severest trials, and secure a consistency of conduct, and an integrity of virtue under all, even the most trying circumstances. Possessing great moral worth, one may walk through life with dignity, even if below mediocrity in talents, rank, and fortune; a mind that is not naturally vigorous, will, by the strength which good principles impart, be enabled to act with judgment and decision on subjects of right and wrong, and thus excel often the more gifted.

A woman needs, in a most peculiar manner, a principle of conduct that will enable her to discriminate and to act for herself, her children, her dependents, and all whose conduct she may influence wisely and well. She occupies a station of extended and far-reaching importance, and her views and feelings are not limited to her own circle, but will pass down to future generations. The influence of a good mother is felt centuries after she is sleeping in dust; and a good wife has often been like a guardian angel to her husband, softening his temper, controlling, as by a magic influence, his waywardness, and by a lovely and beau-

tiful adherence to Christian principles under all circumstances, ever possessing the gentle and affectionate spirit that is inculcated, she has sometimes been made the instrument of winning him to love and embrace the precious religion of her Saviour. But to woman as a mother, I know not how she can meet her responsibilities in any measure, as she ought, without a deep and abiding faith, and a strong Christian hope.

Her principles and religion should be like an "atmosphere," surrounding her family; "the element in which she lives, rather than that into which she retires."

It will lead her to discriminate in her children between their follies and their acts which are in themselves sinful, or will lead to sinful habits. Falsehood and anger, Sabbath-breaking and profaneness, discourteous motions or language to herself or others, she will see at once must be thoroughly checked, as sins both against God and herself, that will lead to ruinous practices, and for which she is accountable if she allows them to pass by unnoticed. Mrs. Ellis, in her "Daughters of England," most feelingly remarks of

woman in the following strain: "Without religion, she is the most pitiable, the most abject, the most utterly destitute of all created beings. The world—society—nay, even domestic life, has nothing to offer on which her heart in its unregenerate state can rest in safety. Each day is period of peril, if not of absolute agony. It is not so with woman who has made religion her stronghold, her defense, her stay. Unchecked in the happiest and most congenial impulse of her nature can she still love, because the Lord her God has commanded that she should "love Him with all her heart, and should love her neighbor as herself." And this will carry her safely forward, even though disappointment blight her hopes, or death rob her of her treasures. She needs its shield and support, which in her natural timidity and weakness would be as the strong arm to hold her, and the wing of the cherubim to defend her; and oh! how helpless, how forlorn, how wretched must she be who has no such heavenly influence to comfort and to keep her, "to be a *present help* in her time of *need.*"

HOME RECREATIONS.

It should be well understood that children require amusement and recreation at suitable times as much as food. While rapidly growing, and the nervous system tender and excitable, it is a call of nature when their restlessness and activity induces them to *motion* and eager play. In deciding what is allowable, the mother has a duty to perform. In the first place, nothing which will inflict pain or do injury should ever be allowed. Any thing that will cause fright or annoyance to any one, teasing animals, or robbing birds, or fishing and hunting for mere sport, horse-racing, games which are employed in gambling, circus-going, and all exciting and pernicious amusements should be utterly prohibited. The only proper object of amusement is to benefit both the mind and the body, and prepare it for the better and more efficient discharge of *duty*, and consequently should never interfere with regular and useful employment, nor induce excessive fatigue of body or mind, nor invade the proper hours for repose.

On the subject of dancing, Miss Beecher has made remarks in one of her domestic works, so forcible, so truthful, that a few extracts will here be given: "The writer was once inclined to the common opinion that dancing was harmless, and might be properly regulated, and she allowed a fair trial to be made under her auspices by its advocates. The result was, a full conviction that it secured no good effect which could not better be gained another way; that it involved the most *pernicious* evils to health, character, and happiness, and that those parents were wise who brought up their children with the full understanding that they were neither to learn nor to practice the art. In the *fifteen* years during which she has had the care of young ladies, she has never known a case where learning this art, and following the amusement, did not have a bad effect, either on the *habits*, the *intellect*, the *feelings*, or the *health*. 'Lead us not into temptation.' Would it not be inconsistent to teach this prayer to the lisping tongue of childhood, and then send it to the dancing-master to acquire a *love* for a diversion which leads to constant tempta-

tion that so few find strength to resist." She remarks further: "It is encouraging to those who take this view of the subject, to find how fast the most serious and intelligent portions of the community are coming to a similar result. Now, in those parts of the country where religion and intelligence are most extensively diffused, it is almost impossible to get up a ball among the more refined classes of the community. The amusement is fast leaving this rank in society, to remain as a resource for those whose grade of intelligence and refinement does not relish more elevated recreations." She discusses the subject more at length with great candor, and her opinion and experience will have weight with all who desire the good of their households.

Hannah More gives those who resort to this amusement very little credit for thought, conversational, or intellectual power; and I have often noticed that those who give themselves up to such pleasures are satisfied with *low attainments*.

There is enough pleasure in this beautiful world, in what our benevolent Creator has richly provided. The flowers, the shells, the minerals,

the fine arts, are all sources of pure enjoyment not injurious, and these we have in unfailing variety and in rich abundance.

The beautiful and appropriate books for children afford them the highest satisfaction, and their innocent games for diversion are always sufficient in their bestowment of the highest delight; and when the older members will join with them it creates a fine sensation, and is often serviceable to both parties.

Singing is one of the sweetest of pleasures, especially when all can join. Reading an entertaining work, while all the rest are usefully and quietly employed. The father has it in his power to aid essentially in the evening enjoyments by exciting the mind to answer some interesting questions, or relating anecdotes and facts.

I have known grammar, arithmetic, history, definitions, give an impulse to the mind, and produce an interest and excitement that was far superior to any game or play, and that was *long remembered* with benefit and pleasure.

HOW TO IMPROVE DOMESTIC SERVICE.

THIS subject is assuming a great importance in our families, for there are not many but have been severely tried in various ways. The experience and annoyances of *one* would but be that of the *many*, and when all the shades and differences of human character in its most unlovely aspects has from time to time worn upon our patience and our forbearance, and our long-suffering endurance, it is well to try the best and most practicable means as a remedy or relief.

In the first place, secure, if possible, one who is honest, neat, and willing. In the next place, let her understand that you will teach her what she does not know, and will learn her all *your ways*, expecting that when she has been shown once or twice, and told just how you do, that she will remember. When she attempts making any thing for the first time, stand by and let her do it with her own hands, noticing any thing that she may have omitted or forgotten, and then speak of it as a *charge* in *future*. If she has succeeded

well, speak of it in terms of commendation, and another charge to remember just how it was done.

Refrain from telling all your requirements at first, as that will only confuse her, but as the duties recur, and the time for them comes, tell her how and what to do, and that this is to be done at that time daily, and so on each in its time and place through the day and week. The plan will be understood after having gone through in this way with all that you require, teaching the *exact method* of performance, and if a girl has memory and a desire to please, you will be fully and happily rewarded for all your efforts and pains. If you first let her do things *without* this teaching, she will often fail, and this will call forth *censure*, and produce *discouragement*, and their *desire* to please will be lost in the *inability*, and all things will inevitably go wrong, and both parties will be unhappy, and it finally ends in a *mutual dislike and a separation.*

It is often found to be a great offense to domestics where closets and store-rooms are kept locked; they take it as an implied suspicion of

their honesty, or of the penuriousness of the mistress.

It is always best when this practice is common to state at *first* the reasons. That you have had dishonest persons in your family, and have found this course best for both parties—saving the *honest* from unpleasant suspicions, and protecting the safety of the house. When this candid statement is made no offense or implication can be felt.

The absence of domestics on the Sabbath, and making that day one of visiting and recreation, is an evil in many families, and if possible should be remedied. It makes *that* a day of dissipation which ought at least to be one of rest; and if we have a true regard to the best interests of our fellow-creatures we ought to make use of it as the best season to encourage habits of reflection, reading, and attention to sacred duties.

If there is time to *visit*, there is the same time, which ought to be spent in the public worship of the sanctuary, and in useful and agreeable reading, which all absolutely *need* to refresh and fit for further duties.

Tell them that, if they wish to visit their friends,

you prefer to give them an opportunity, at suitable times, on a week-day, as you feel under obligations for yourself and *household* to obey the command, "Remember the Sabbath day to keep it holy," and that not only ourselves and children, but all in our family, even to "the stranger that is within our gates," are equally obligated; and that you wish to give them the privilege, at least half the day, of attending church, and perhaps also in the evening; and its benefits and blessings can only be known when we hear, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." God commands—it is ours to obey.

Encourage them to have neat and becoming attire, suited to their wants, that they may appear respectable in the house of God, and not to have the mind occupied with unfavorable comparisons. If they are willing to attend your own church, see that they have a place to sit; if they prefer another, allow them the preference.

Foreigners are becoming our chief reliance in supplying the demand for domestic service. In

reference to them it is no less our interest than our duty to cultivate a spirit of kindness, patience, and forbearance, as their opportunities often have been far less for improvement than those of our own country. I have known those who could not tell the name of the most simple of kitchen furniture, when first admitted into the family, become well skilled in all the arts of housekeeping in six months, and at the expiration of a year command the highest wages as a well-trained domestic. Teach them *faithfully*, and you may secure, if they are conscientious and kind, the best of help. They can be learned in a *month* to do the ordinary work well.

"However wrong or pernicious we may regard their systems of *faith*, we should remember that they have been trained to believe it is what God commands them to obey, and so long as they do believe this, we should respect them for their *conscientious* scruples." But we may give them the *light of knowledge*, so that they may be qualified to judge for themselves. "The only way to make them willing to receive this light is *to be kind to them*." "We should take care that

their feelings and prejudices should in no way be abused, and that they be treated as we should wish to be if thrown as strangers in a strange land." By this method, and this only, can we do them good; and when they find that they have been wrongly informed on some things, they will be better prepared to believe others. The spirit and beauty of goodness, of sympathy, of all that is truly amiable and lovely, will do more good than reproof, censure, or ridicule, for many of their superstitions and delusions.

Instability and a love of change is an evil in our country, and it will continue to be, no doubt, but it might be remedied in a great measure if employers, especially the mistress of a family, would take more pains to make a residence in her dwelling more agreeable, and attach domestics to the family by feelings of gratitude and affection. It is not merely by giving them comfortable rooms, and good food, and presents, and privileges, that the attachments of domestics are secured; these things are important, but these alone will not do. There must be the manifestation, and the feeling of a friendly, kindly interest in their comfort and

improvement. They are as susceptible of regard and care as ourselves, and we can easily imagine how we should feel to be surrounded with those who had no interest in us, and how *dreary*, and *desolate*, and *lonely* we should feel even in a palace.

"A kind word, kindly expressed," when thus situated, would have a magic power on the drooping feelings; advice and interest about their clothing, care of their health, laying out their money for them at the best advantage, securing them from impositions, and teaching them economy for their own benefit; teaching them to read, and sometimes to write, or a little of arithmetic if the others are understood, or something else they do not already know, and supplying them with suitable books, and, in short, making them feel you are a *friend*, would secure a strong and lasting attachment. You will gain an influence over them in this way, and if their views and feelings on dress, manners, and habits are wrong or improper, you will be able to correct them gradually, and in the end benefit them incalculably, while you may secure to yourself a valuable domestic. Teach them to think for *themselves*, and

not to rely upon being told constantly; give them a chance to learn, and not give up too soon. Remember that "patience must have her perfect work." The tones of voice have a magic influence. Authoritative language, uttered in authoritative tones, grate harshly upon the feelings, that vibrates long with pain. A dissatisfied or angry *look* imparts unhappiness to a whole circle, and how much influence it must have on the mind of one whose happiness is so much at your disposal, and human nature revolts at the idea of trying to please those *we do not love.* When a thing has been done wrong, only say that the next time you want it done as you may specify; this method will save fault-finding, which may become habitual by having things going often wrong. It is the case with some that they have become hardened under the harsh and tyrannical treatment they have received, and can only be *influenced* by kindness, and are very good assistants in families who encourage them by approval and a conciliatory manner. A very sensitive mind is a delicate instrument, that may be very easily put out of *tune* and *spoiled;* take a little pains to

prevent its being injured, and it will "discourse sweet harmony."

Think not that these things are *trifles*, not worth the *notice*. If having a *stubborn*, *saucy*, *indifferent*, and *unfeeling girl* is no trifle, then there should nothing be overlooked that will produce an opposite character. It is a work of benevolence, of mercy, of patience, that will bring a large reward back to the bosom and the family.

It is a situation of great trial. You may often have those to deal with whose every feeling, habit, and word, is unpleasant; and whose tempers may be bad and wholly ungoverned, and who are unwilling to be taught; and having much self-esteem and independence, will make the labor of training them to right views very laborious and trying; but if you succeed, remember you are a benefactor to those who may constitute their own family, and the circle in which they may exert an influence when they take their places as members of society. Example is a teacher, and kindness is contagious. It is a good plan to be as considerate to a domestic as you wish them to be to yourself, and remember they are God's neglected chil-

dren, who need sympathy, aid, instruction, and care.

You may be tried after all you have done, by having some one offer higher wages to tempt your help to leave you; no one will do this who has any principle of *honor* or *propriety*, and certainly no Christian will; but such things have been done, and your consolation then must be that you have fitted her to make *others* comfortable, and although a *sore trial*, you will not lose your reward.

There are always two extremes to be avoided in the treatment of domestics. One is an imperious, severe, and authoritive manner of giving orders and finding fault, which never comports with good breeding and lady-like deportment, and to which few will long submit; and the other is, too great familiarity. The great difficulty of finding or retaining help induces some to be so fearful to displease that they over act and defeat their object, and make *them* imperious and exacting. I have known some girls to be injured, by perceiving that through dependence upon them and a fear of losing their services, the mistress of

the family had given up her proper authority and control, and would thus take undue advantage of their position, inasmuch that they would assume the whole dictation, and be displeased if the mistress interfered concerning any of the plans, making it very uncomfortable. When a good domestic assumes this attitude, and *first* begins to insist that *her* notions are best, a *kind* but *firm* stand must be taken. The *golden rule* is the only one that will be of any avail. Ask in a calm and conscientious way how she should wish to have one do for *her* if she were the housekeeper, and had one hired to assist her; let her know decidedly that it is not pleasant to have discord, and that a willingness to *acquiesce* is what she needs to *cultivate*, and that it will greatly promote her own happiness in her present condition, and through life; let her know that you feel kindly to her, but that you expect to *direct* and have your own plans, those that must govern your household.

A kind inquiry, pleasant commendation, noticing what has been done well, helps to keep the ascendency; and while you are considerate,

obliging, and polite, you may ask them about their friends, home, country, customs, etc., but never make confidants and talk to them of your own affairs, or of others, in a free and familiar manner; it will be a disadvantage to both parties; however respectable they may be, and deserving of your kindest consideration and regard, they may soon leave and thoughtlessly betray such confidence; at any rate it will *lessen respect*. Be careful to pay them promptly; ask rather than command their services; if any thing has been done contrary to directions, or neglected, begin with a gentle and kind inquiry, that an explanation may be given, and if wrong, they will see and most generally allow it, and in future be less likely to be delinquent. Be careful how you inflict wounds you have no power to heal, or harden a heart by constant *censure* that you may not again be able to soften. Mrs. Farrar remarks to young ladies: "Politeness is as necessary to a happy intercourse with the inhabitants of the kitchen as with those in the parlor; it lessens the pains of service, promotes kind feelings on both sides, and checks unbecoming familiarity; always thank them for what

they do for you," and if the children, too, were careful thus to manifest kindness, it would benefit the feelings and characters of both parties.

"Domestics should be taught," says Miss Beecher, "that they use a different entrance to the house, and sit at a distinct table; not because they are inferior beings, but because this is the best method of securing neatness, order, and convenience." They cannot keep their dress, nor person, when performing their duties, as would be agreeable at a table, and if they are sensitive on this subject, the conditions of always having the hair dressed, and the garments clean, and the rules of table manners regarded, as a necessary requisition, would soon make them prefer to adapt themselves to the greater convenience of taking the meal more at ease, with less formality, and greater convenience to themselves. In all things reference should be had to another life, and to an accountability to our Father in Heaven, and in all our trials we may go to Him in prayer for direction and wisdom, meekness and patience, and "*forgive* as we hope to be forgiven."

Preserve as much as possible tenderness and

delicacy of feeling, and with *children* as well as domestics, this one rule is of incalculable value, "never find fault *at the time that a wrong thing is done;* wait until you are unexcited yourself, and until the vexation of the offender is passed, and then, when there is danger of similar offense, *forewarn* and point out the evils already done for want of proper care in this respect." It has been said, "that a good mistress will make a good servant." We do know that many evils may be *prevented* and *much good done*, with a little care and pains, and a benevolent desire to be *useful* as well as *faithfully served.* If you are so unfortunate, with all this kind treatment, as to be *unsuccessful*, a dismissal is the only course.

DUTY OF BENEVOLENCE.

If man were an isolated being, needing no care or help from others, it might do to live wholly for himself. If God had not so arranged the order of society that there is a mutual dependence between the rich and the poor, and that these dif-

ferences should exist in order to make room for the exercise of some of the highest virtues, then man in selfishness might horde his wealth and time with impunity. But now there is plainly seen design in the different conditions of men, that *benevolence* should have room for work, and that gratitude should find a place for the warmest emotion. How many blessings are promised to those who "consider the poor and the needy," and what claim to the name of Christain have they whose hearts are not warmed with an active and far-reaching benevolence?

Every lady at the head of a household, stands in a place of much usefulness, and may be, in a great variety of ways, the dispenser of much good. In a greater or less degree she has dependents around her, not only expecting to derive from her comfort and prosperity, but should at the same time be deriving much benefit from her instructions and bright example. A woman of benevolent feelings can do *much* in this way; she can teach the ignorant, regulate the temper and feelings, elevate the low and degraded mind, and by her faithful efforts may be made the happy in-

strument of bringing a weary soul to rely upon the Saviour for peace and salvation. She can supply some nice article for the sick, whose appetite may be thus improved, and by prudence and care, can have garments for the destitute, and food for the hungry; she can go forward in some *charitable* movement, which but for her might never have had existence, or she can add her influence and assistance to the plans of others.

Much may be done in this way, and if her means forbid her doing more, it will be accepted as having "done what she could." But there are few but what can, with a moderate income, give something to the various institutions formed to promote the happiness and welfare of the world, and the support and spread of the gospel in our own and other lands. Were it not for the self-denying benevolence of *some*, these institutions would never have existed; the good that has been done to thousands would never have been imparted, the gospel would never have been extended, and the darkness of ignorance and paganism would now brood over this fair, enlightened, and christianized land. The wave that has

been rolled down the stream of time to us, must be rolled onward, and the great machinery of benevolent effort must be kept in motion, and females have a large share to do in the work. Let the self-denying and charitable labors of some, in *this* and *other* countries, stimulate *all* to make sacrifices for this object, and to feel the importance of the trusts committed to their care. How often is it the case, that many feel that these are duties belonging only to clergymen, and their families; but while *he* gives all his time, and receives but scarcely enough to eke out the year, he has no more that he *can give*, and this fact should increase the feeling of obligation in the mind of *every one* who desires the *good of man*, or the *approbation of God.*

Most persons will feel sympathy and pity for those suffering the wants of food and clothing. A tale of woe of this sort will heave the bosom, and cause the hand of charity to be stretched forth for relief; but the degraded and suffering *mind*, pining in stupidity and ignorance, or racked with the fever of passion, or vicious appetite, awakens but *little interest*.

How small the number, so elevated in sentiment, and so enlarged in their views, as to appreciate and sympathize in these far greater misfortunes. If it were possible that all our poor could be made *virtuous*, there would be but few wants to relieve; labor is in such demand that every person in health could earn a comfortable support. The *sick*, the *aged*, the *orphan*, the *unfortunate*, would be the only objects of charity; in this view, moral influences, and means to earn their own living, is what the poor most need. Woman is well calculated for this business. *Much has in this way been done, and much* remains to be done; and while she is *imparting* blessings, receives richer ones into her own bosom, of *gratitude, contentment*, and *happiness*.

HOUSE ARRANGEMENTS AND CONVENIENCES.

THIS subject is one often sadly neglected; and when the master of a family fully understands the amount of toil and effort necessary to provide for the comforts of a family, in all its various items

and particulars, even for *one week*, no pains will be spared to facilitate that labor. We have often been reminded of the oppressions of those who were obliged to manufacture "brick without straw," in the utter destitution of the many and almost indispensable conveniences of domestic labor and economy. Perhaps no water near the house, or if near, requiring all the strength to draw one pailful; no dry or hard wood, or not suitably prepared to burn, if dry; no drain for water, nor walks around the door, and perhaps not even safe and suitable steps, to say nothing of many other very great comforts and conveniences. There is nothing which more seriously involves the health and comfort of American women, than the right and proper construction of houses, and the conveniences of kitchen arrangements. If possible, the nursery, sitting-room, kitchen, and parlor, ought to be always on the same floor, as nothing can be more injurious to a feeble woman, than going up and down stairs; and in the frequent changing of domestics she will have much of it to *do*, or the matters of household comfort be sadly deranged and neglected, unless her kitchen

be where she can frequently enter it to *teach* and *direct*. The plan of having dining-room, kitchen, and all necessary accommodations in the basement will do, with good health, or a good housekeeper. Water is one of the first considerations, and should be so conducted as that by simply turning the key it will supply the *frequent demand*. A good pump with a good handle will do well, but the kind that requires *lifting the rod* is not convenient, requiring too much strength and time. A little expense in this way is of incalculable advantage, saving often a third of the time, and more than that of strength.

A kitchen should be light and pleasant, and all the premises around should be neat and clean. The walls often whitewashed to make it wholesome, and the floor painted representing marble, or, what is still better, covered with an oil-cloth, which, if varnished, will last many years with care. A clock is indispensable in regulating time for cooking, and meals. Two tables, a large one for cooking and a small one for meals, should be provided. The large one should have two drawers, the one for wiping-towels, the other for iron-

ing apparatus for common use. A cupboard near the table with shelves, containing the conveni ences for cooking, is a saving of steps and time. If you have not a supply of wooden boxes, it is a good plan to have made at the tinners those of three sizes, with tight covers, and labeled. In the largest, put your two kinds of sugar and coffee, in the next size keep ground coffee, starch, ginger, table-salt, etc.; in the smallest size keep ground spices, indigo, saleratus, etc.; for the *last* a wooden box is best, and glass specie bottles for soda and cream of tartar. Write labels large and plain, and put them on with common paste, and arrange them so that each is distinctly seen; keep all the boxes on one shelf, and arrange every thing neatly and in convenient places.

CARE OF PARLORS.

In the ever-changing style of furniture there are always some rules that should govern taste and give supremacy.

In selecting colors for a carpet, those are the

most beautiful which have many shades of the same color, from the darkest to the lightest. The union and blending of colors, as taught in painting, enables one to know what colors best harmonize, and what are best in contrast. Yellow, red, and blue are contrasts, and the harmonizing tints are discovered by the union of two of them. Yellow and blue form a green; blue and red a purple; yellow and red an orange. These colors have qualities; yellow illuminates, blue is a colder color, red warms. These colors best please the eye to have its contrast blended with the intermediate shades. Very dark ground-works give a brilliancy to rich colors, but they show dust badly, and are not so durable as lighter colors.

In cutting a carpet, it will best match if cut in the center of the figure, and should be cut two or three inches shorter than the room, to allow for stretching. Brussels, tapestry, and Wilton carpets will not stretch, not being elastic.

It is well to get a few yards more than enough, to allow for waste in matching, or to use in places where there is most wear, or for footstools.

Carpets will often match two ways, but good

taste will secure the right one. Brussels, and that kind, must be sewed with a strong double thread, on the wrong side; but ingrains, that look as well on one side as the other, should be sewed with the carpet stitch, and the seam will not show on either side. Great pains should be taken to pull the edges to make the figures match. Bind the raw edge with carpet binding, and nail with tacks with bits of leather under the heads. Nail one end, and proceed round on one side, pulling it straight on the edge to reach the wall at the back part. Straw is not so much used as formerly; it cannot be laid even; any thing that raises a carpet unequally, wears out the raised part first.

Sweep carpets as seldom as possible; it takes off the wool and leaves the thread bare, injuring its beauty and texture.

A soft hair brush and dust-pan used about the room will best preserve it, except occasionally, when it needs a general cleaning.

When you sweep cover the center-table, piano, sofa, books, ornaments, etc., with old cotton sheets, kept for this purpose.

Clean the stove or fire-place first, and shake all the rugs; then sweep with a clean soft broom, well dampened, moving every piece of furniture that is movable.

In selecting carpets for rooms much used, it is poor economy to buy cheap ones. The small figures are thought to wear best.

Venetian is only used for stairs, and the wide is best.

When carpets are shook, let them be hung on a line, or laid on clean grass, and well cleaned, but not injured. They are often torn or ripped by careless hands. A light broom to beat them with, will injure them less than a rod, unless the stick is very smooth and limber.

If you put them aside, sprinkle in the folds tobacco, snuff, or pepper, and put in a dark closet.

Pepper, around the edge of a carpet when put down, is a preventive against moths. Turpentine is still better; a rag wet with it will keep them from closets and furs.

In selecting furniture for parlors, some reference should be had to correspondence of shades and colors. If the walls and carpets are light,

the chairs, etc., should be dark, and the curtains darker than the walls, if otherwise, the reverse.

Pictures should be hung on light walls—the plainer the wall the better the picture—and should be hung so that the lower part is nearly opposite the eye. Use clean, fair water, or oil to clean the glass, rubbing it clear. The frames should be varnished with the copal, or covered with green gauze or barage, if gilt.

Mahogany furniture should stand some months after it is made or it will warp in use. Spirits of turpentine will bring out stains made by cologne water. A clean old silk handkerchief is the best to rub furniture; if there are spots, finger-marks, or slight spots, breathe on them and then rub briskly, and they will come out after awhile. A pint of varnish and brush are useful at all times. When necessary to varnish furniture it should be applied neatly, and set in the open air to dry. It must not be exposed to any dust until *dry*. Zinc under stoves may be made bright by washing it first with soft soap, and when dry, rubbing it with whiting; or, what is still better, camphene, and whiting to polish; the same is the best way of

cleaning metal door knobs and brasses; turpentine also is good.

Stains from marble can be taken out by oxalic acid and water, or tartaric acid laid on the spots and wet with water enough to dissolve it, and left on a few minutes, according to the depth of the stain.

Gray marble is improved by linseed oil. Grease can be taken off by camphene; the same can be used for hangings, and other soiled articles.

Grease can be taken from carpets by washing it several times with camphene; but the best and most effectual way is to get a quantity of new pipe stems—those made of clay are best—and pulverize them, and cover the spot completely, and lay over that a brown paper, and set on warm flat-irons, not hot enough to burn, but still hot enough to hiss, and move them about for awhile, and when the heat has penetrated all parts, and sufficient time been given to absorb the grease, there will be no trace of it left.

Dust blinds with a soft brush. Dust-cloths should be often shaken and washed or they will soil furniture and make it dim.

Dust ornaments and choice books with feather brushes; a small paint brush is best for ledges and cracks.

Care should be taken that chairs should never hit the walls or furniture. A careless hand may do much injury in a parlor.

Gilt frames, unless varnished, must never be washed. The white paint is best cleaned with wet whiting, to rub the most soiled places, as it does not injure the paint.

Keep out the sun, as it fades the best of colors.

Air rooms in dry weather; but in wet keep the windows close, as the dampness will cause mould.

In hot weather, air rooms very early, and then the closer the windows and blinds are kept, the cooler they will be.

Good taste is always manifest in the choice and arrangement of furniture, ornaments, books, etc.

BREAKFAST AND DINING-ROOMS

An air of comfort and simplicity should pervade the place where a family meet. Rich colors

in carpets and paper, with curtains that harmonize with the chairs, tables, and sideboards, are desirable. Family pictures, busts, books, etc., should make the ornaments. A solid appearance of utility and easy elegance should characterize the whole, not subject to the whims and variations of fashion.

A large closet, with drawers, convenient to the kitchen, is almost indispensable for the table furniture, napkins, table-cloths, rug, etc.

Keep the dining-room well dusted and in good order, especially about the fire. It should be a place for comfort, ease, and freedom, and on its care and arrangements depend very much the whole aspect of home enjoyments.

BEDROOMS AND CHAMBERS.

THE health of a family, as well as comfort, depends much upon the care of sleeping apartments. Every room should be kept clean, and well aired every day, and at night, when there is no open

fire-place, a door should be left open, if convenient, or else a small opening in a window, especially in warm weather; care should be taken that a draught come not across the bed. The debility of children, lassitude of domestics, and ill health of families, may be caused by the neglect to provide pure fresh air to *breathe during the night season*. For common chambers, the straw matting, painted, is very good, and can be often washed. Pieces of carpeting can be laid at the side of the bed. Wardrobes are indispensable to hang clothes in, if there be no closets; those with drawers at the bottom, for shoes, are best. A low lounge, and ottomans, are convenient in chambers. Trunks, boxes, and champagne baskets can be covered and cushioned to be serviceable, and give an appearance of neatness and comfort. The cushion may be stuffed with cotton, and covered with furniture calico, with a valance reaching to the floor.

Every room should have a washstand, bowl, and pitcher, tumbler, and slop bucket under the stand; a towel frame, to hang or dry towels on, and where a supply of two kinds should ever be found,

both coarse and fine. A soap dish, and one for tooth brushes, are desirable. A light screen, made like a single towel frame, only large, covered with furniture calico, or with white cloth, with fringe across the top, should be furnished for rooms occupied by two persons, so that ablutions can be private; if preferred, they can be made like a clothes frame, to fold up; either will do, and are very convenient and look well, by the aid of a little ornament like a curtain. Window-curtains, bedquilts, and valances, should be of similar color and material; *white* looks best.

Counterpanes that look very neat, and are light and easy to wash, can be made for common beds in this way: take new cotton cloth and make it longer than a sheet, and if for a wide bed, two breadths and a half; before being wet, draw in candlewick, in diamonds of about a finger apart, and cut off to leave ends on the outside about half an inch long; then wash and bleach them, and they are both durable and look very tidy and neat; one can be made in a day and a half or two days, with a needle that has a very large eye, like the packing needles; draw the wick in double, in

straight rows, beginning at one corner, and they will form the diamond if done true.

Feather beds should be made with side pieces, and nice ones should be bound with the binding for that purpose; if they are not well filled with feathers they make too much of a hollow in the center. In summer a cotton comforter should be laid over feather beds, for those that cannot dispense with their use. Mattrasses are much cooler, and are therefore best for those who can use them. *Cotton comforters* are the cheapest and best clothing for beds; they should be made three yards square, with three or four pounds of cotton batting laid smooth between the covers, and tacked at regular intervals; they should be made thicker in the middle than at the sides. Two thinner ones are better than one thick one for each bed, on account of changes in the weather.

Very few domestics will make a bed neatly or well without special directions; a few rules may be thus given. Open the windows and lay the bed covering on two chairs at the foot of the bed; shake the feathers from the corners; turn the bed over, and put the hands into the corners as if

they were mittens, and reach into the feathers with both arms, and lift them up and pick them apart if in lumps; every bunch can in this way be distinctly felt, and the feathers loosened and thoroughly stirred with little labor and trouble; it is the very best way of doing it, as all who try it will soon find. When done and aired, shake the bed smooth, making the head higher than the foot, and the sides even, and as high as the middle part; next put on the bolster, and the under sheet, so that the wrong side of the sheet comes next to the bed, and the marking at the head; then put on the upper sheet, so that the wrong side shall come next to the blankets, and the marked end at the head, and the sheets then will never get changed so that the end worn at the feet be turned to the head, and the side worn to the person turned to the blankets; then spread on the blankets neatly so that they will not show below the outside covering, which should always be on the right side, and hang true and even all round. If a spare bed, lay the pillows on the outside, with the open end hanging down, the mark on the outside; if a bed in daily use, turn

the upper sheet and bed-clothes half way down, and lay the pillows at the head in the same order, with the windows open to air, through the day, unless in a room too much exposed.

There is nothing that looks worse than a bed untidily or carelessly made, and a good housekeeper will take pains to have this work *well done*. Domestics should be required to take as much pains with their own room as with those of others, and should have the same conveniences for keeping their persons in order; single beds are best for their use, if rooms are convenient. The room-work of chambers should be done in the *morning*, and every thing washed and made clean early, that the room may be filled with *fresh*, *pure*, *sweet* air through the day.

NURSERIES.

This room should be airy and cheerful, and should have no more in it than is absolutely necessary. The filling up of a room where children are to spend their time, is bad every way; it im-

pedes their active sports, and often makes their amusements dangerous. Sharp-cornered tables or shelves, loose articles that they can upset or reach, or any thing else that they should not have access to, should find no place in the room designed for children. No sharp instruments, by which they may injure themselves or others, hooks nor nails, so low that they may come in contact with the head, should be allowed. It is best to have the windows open at the top, unless near the ground, as many accidents have occurred to children, by falling. Strong bars across are necessary, if the windows open from the bottom.

Beds and cribs should be without hangings. Have a low washing table, a wooden tub for the children to stand in when washed, a bureau with all needful articles of clothing, etc. The curtains and general aspect should be of prevailing green; it is easiest to the eye, and is a pleasing color. The subject of ventilation, etc., is all important to the health of children. Pictures of figures and *characters* please children, and make a deep impression. Historical paintings from the Scriptures, or of remarkable and important events,

are profitable in the nursery. Much can be told children when a picture fastens the attention and pleases the eye, and a taste may be cultivated by having those that are appropriate in their sight.

CUSTOMS AND COURTESIES OF SOCIAL LIFE.

EVERY lady should be perfectly conversant with the courtesies of life, and the laws and customs that regulate refined society. She needs this for the comfort of her own family, to preserve her dignity, and to avoid wounding any one by mistakes and slights.

A woman may have many excellent qualities, have a heart full of kindness, and a mind well stored, but if at the same time she is not familiar with her duties as a social being, and of that *courtesy* which she needs for all occasions, and to exercise toward all classes, the low as well as the high, the poor as well as the rich, she is greatly deficient in the practical duties of life. She gains that respect which she shows to others, and by her kindly efforts to make others at ease and

happy, has an acknowledged superiority without assuming or feeling any.

It is impossible to be truly and really *polite* without kindly feelings, and without being willing to overlook the little faults, and see the better traits of our fellow-creatures. It is therefore as essential to the improvement of our own characters, as to the happiness of others, that we fully understand and cultivate the requisites of good breeding, for its most important rules are subdued temper, sincerity, and benevolence.

Politeness is contagious, and a kind word, a gracious smile, and a delicate tact, to make sunshine in the heart, is felt, and will have its influence on the conduct and character of others, which is secretly inspiring them with a relish for virtue.

A true lady will never annoy any one with a great display of *conventional rules*, or do any thing to give pain or lessen one in their own esteem, or make them appear ignorant.

A lady never appears to so much advantage as when doing the honors of her home. There she has the opportunity for a full development of her

real character, and a display of the charms which are truly her highest ornament.

The eye of an accomplished and well-bred woman will so regulate an establishment that visitors may at all times be received; and though she should never entertain her company with her household arrangements and its petty details, yet nothing that contributes to the comfort of her domestic circle is beneath her notice.

If a lady is obliged, as she often is, to receive company *en deshabille*, she should appear perfectly at her ease, and make little or no apology for her appearance. None but the really vulgar change their manners with their dress. There are times when every lady is expected to adapt her dress to her duties, and with sensible people there is no need of apology. But there is no reason why any one should wholly neglect the outward appearance. It indicates either a little mind, or a perfect indifference to your friends, and opinions of others. One can always have the hair and feet in order, and if the dress be plain, or soiled by use, it is far better thus to meet your friends than to send word you are engaged, or to

keep them waiting till you can make a fine toilet.

Never does a woman appear to better advantage than when doing the honors of her own table, if her duties are well understood. To entertain her guests, keep up conversation, and notice all that is going on in the entertainment, and direct silently what may be amiss, requires a rare tact and self-control, with a perfect knowledge of her requirements,

---

AFTERNOON AND EVENING PARTIES.

It is well when good taste and good sense make friends with fashion. An afternoon or evening entertainment, promoting sociability and kind feeling, and the pleasing courtesies of life, are now provided by the most refined, with comparatively little trouble and expense, and the whole is conducted with an easy simplicity and elegance, truly becoming an intelligent and free country.

For an afternoon party, where tea is to be served, a new method has been adopted by some,

which increases the enjoyment of the company, is far less trouble to the housekeeper, and gives a fine appearance.

Set a table in a back parlor or dining-room, before the company arrive, with every thing you intend to serve neatly and handsomely arranged, and covered with a damask cloth. The plates are to be served round, and every thing carried to the company by members of the family, if there is not a supply of competent help, or the gentlemen present may first serve the ladies and then themselves. The lady of the house will preside at the tea-table, and the whole will pass off very agreeably, and is thought by many much the best method of serving tea. If there are good waiters, the lady of the house can take tea with her friends, having coffee and tea brought from the next room. Refinement and intelligence will dissipate much of the stiffness and ceremony of social parties, and render them what they should be, rational and harmless modes of securing enjoyment and intellectual pleasure.

The "Home Journal" has given some fine thoughts of late on this subject, which cannot fail

in introducing better hours, and a more refined standard of taste, and a more dignified and elevated and easy intercourse in what are termed the "fashionable circles" of America. Enlightenment and cultivated taste will prevail over the vulgarity of a lavish exhibition of form and display.

For an evening party. Set a long table in the dining-room, covered with a neat damask cloth. Set some high article, containing flowers, in the center, or some ornamental article, with vases or glasses of flowers, at each corner. Set loaves of cake at regular distances, and in regular order dispose about the table raisins, nuts, jellies, preserves, fruits, mottoes, confectionary, lemonade; any of these, or something made for the occasion. It is often made the occasion for the invention of ornament, which adds much to the beauty of the entertainment. If oysters are to be served, cakes, jellies, and confectionary are to be placed in the center, coffee and lemonade at one end, and oysters, sandwiches, and celery at the other, with an intermingling of flowers for ornament; or the center table, for cake, etc., can be made smaller,

and the others served from two side tables. A fine taste may be well displayed in their arrangement.

DIRECTIONS FOR A DINNER PARTY.

THE guests are to be invited the day previous; and if to consist of gentlemen, no ladies are present but members of the family.

In the morning of the day of the party, every article to be used should be on hand. It is well to have the pastry baked the day previous; also the puddings that are to be cold, and the blanc mange can be better moulded if used. The soup should be boiled the day before, but seasoned and otherwise prepared the same day. Stuff and truss the turkey and ducks in the morning, and if a ham is to be boiled it should be put over at nine o'clock if the dinner hour be three, which is usually the hour for such entertainments, though customs in this respect vary in different cities, and in the country the hour is often twelve, one, or two. It is not well to deviate very widely

from the common practice, as it will interfere too much with the comfort and habits of the guests. Unless there is an experienced cook who can be trusted with every thing, the lady of the house must superintend the whole matter, and it will save her much mortification to prepare the delicate parts herself. As the company will not arrive till the hour appointed, she can, by arranging her dress, all but the outside, remain in the kitchen until near the time of sending up the dinner.

The table should be set early with great precision and care; the table rug must be laid exactly square, and the tables parallel with the sides of the room. The cloth should be immaculate and perfectly smooth. The castor in the center of the table, and the plates around the sides at equal distances, and one at each end. The knives and forks, the ends of the handles exactly parallel with the sides of the table; the tumbler and napkin at the right side of the plate, the napkin nearest the edge of the table; the salt-stands in the corners. Place the table-mats according to the dishes to be used; if four of

meat, one at each end and one each side. The vegetables in a straight line at the sides, with two each side of the castor.

If the party consists of twelve, the table will be set with two dozen large plates, the upper one for soup, the other for the first course of meat. Then on the side table as many dozen of plates and knives and forks as there are courses of meat besides; and for the dessert, as many dessert plates and knives, forks, and spoons, as there are kinds of dessert, a dozen of each. A dozen of saucers, if needed, and a few extra ones for emergencies, and a few extra napkins. In a closet near by it is well to have a wash dish of hot water and wiping towels. On the side table also is to be placed all the articles used for helping the dessert, and unless there is a convenient closet near, the dessert must be set there covered with napkins. In cold weather it is very important that all the plates, except those for desserts and soups, be kept warm till used.

CONDUCTING AND SERVING THE DINNER.

One waiter, who is expert in such matters, will answer in the dining-room, but if not, two will be necessary.

When the hour for dinner arrives, the soup and fish go up first; if both are designed, the fish set before the host, and the soup by the hostess, with the spoons lying near requisite to serve it. The fish knife and sauce are to be placed by the fish. Every thing must be in readiness; the water, the bread, etc., which are to be served from the side table, and all the dishes warm for the next courses, causing no delay.

The waiter then informs the lady of the house that dinner is ready. She rises, and informs her husband and the guests that dinner is ready. The gentleman for whom the party is made, or some other of the invited guests, conducts the lady of the house to the table, and takes his seat at the first place at her right hand. She then helps the soup, beginning at her right hand, serving all without inquiry whether they will take it or

not. It is generally expected that all will take it, whether they may like it or not, for the sake of uniformity, and to prevent trouble. This is never served but once, and does not occupy but a few moments. The fish will remain covered until the soup and plates are removed, when the host will serve it, beginning at his right hand. After soup and fish are removed, then the ham, turkey, ducks, etc., are to be brought and placed, the largest at the two ends, and the smaller ones at the sides. While the waiters are removing the plates, soup, and fish, and putting clean plates, knives, and forks around, guests will be filling up the time with agreeable and easy conversation, without noticing apparently what is passing in the arrangements.

When all is prepared the host gives a sign to the waiters, and the covers are all to be removed, being turned quickly up to prevent the steam from falling on the cloth or guests. The host carves the dish before him, the hostess helps the dish opposite to her, and the gentlemen guests carve the dishes opposite to them. As soon as ready to help, the lady asks the gentleman at her

right hand to what he will be helped, and never makes excuses for nor praises any particular dish. The host commences at his right and does the same till all are helped. The lady should, if possible, be so much at ease as to converse or introduce topics of conversation. If she have need to direct the waiters, which should be avoided by previous instruction, she should do it as quietly and easily as possible. After all are helped the host helps the hostess and then himself. Every person begins to eat nearly as soon as helped. Wine-drinking is no longer considered a part of a dinner ceremony. It is not practiced at the most refined tables, and the best part of community discard it wholly.

After any guest has finished eating, the waiter is to change his plate, knife, and fork, and the host or hostess asks to what he will be helped.

When the guests have done eating meats, the hostess directs the waiters by a look, and every article is removed from the table, and if there are two table-cloths on, the upper one is removed, if not, the table-brush is used after the bread has been all removed by a fork.

Then the dessert knives, forks, and plates, are set around, and the dessert is placed on the table. The pie at one end, and pudding at the other, and if there are other dishes, at each side, for the guests to help. If the pudding is hot, it is to be placed on a mat before the hostess. Place the cheese, if in a tray, in the center, and a knife and fork on each pie, and spoons for the others. If fruit is to be served, every thing is to be removed again, and the plates, knives, nut-pickers, etc., placed around, and the largest glass dish of fruit goes in the center, the nuts at each end, with raisins, figs, etc., around the sides.

When all through, the guests fold their napkins, and lay them on the table. The lady of the house rises with her guests, and the company all retire to the drawing-room. If the lady of the house lays her napkin on the table after the meats are through, the company will do the same. Colored napkins are often used, and are best for fruit.

A FEW RULES FOR THE WAITER.

When every thing is in perfect readiness, and the chairs are placed around the table, announce the dinner to the lady of the house, in a quiet way. When the company rise to go out, stand by the door, holding it open till all have passed through, then shut the door, and follow to the dining-room. As soon as the company are seated, remove the covers, turning them quickly up to prevent the water dropping, and lay them on the side table, to be taken from the room when convenient. Always go to the left hand to serve those at table, except to pour water, and that should be done at the right.

Be attentive, and notice if each one is well helped, and be ready to hand any thing that is wanted. Do not wait to be asked; if you keep a sharp eye you will see what is wanted, such as bread, butter, water, etc.

As soon as the first course is done, take a knife-tray and remove all the knives, forks, spoons, and ladles; or, if preferred, remove them

with the dishes. Always begin at the bottom dish at the left side, and remove all before you as you go around. When all is cleared, take a fork and plate, and take up all the pieces of bread from the cloth. Then take the table-brush, or a napkin rolled up, and plate, and commence at the bottom as before, and go around, brushing the cloth clean from all crumbs. If there are finger-glasses to be used, place them half filled with water, at the right side of each person. Then place the plates and dessert as before directed. The waiter should keep perfect silence, unless to answer a question, or to offer the article served. Move with a light, quick step, but never in a bustle or hurry. Never seem impatient to leave the room, but quietly wait, and be kindly attentive.

TEA-TABLE, AND SERVING TEA

LAY the cloth even, the waiter on one side, and the tea things placed in order. The sugar, cream, and slop-bowl on the back part, and the cups and saucers spread on the front, the tea on the right,

the hot water on the left. A cup, plate, and napkin at each plate. If the napkin is dispensed with, the cup-plate should not be. The sweetmeats on the opposite side from the waiter, with spoons and dishes, to serve them. A pitcher of cold water, and a few tumblers, for those who use it.

In serving tea in the common way, a few rules will suffice. Carry the plates while the tea is being poured. After the tea is served, carry the biscuit, spread, one kind of cake, and beef or tongue. Have an eye to the tea, and take the empty cups on the waiter, rinse them, and serve as before. The handles of the cream-spoon and sugar-tongs should be toward the company. Serve strangers, or the oldest, first, and the younger ladies next; the lady of the house last; then the gentlemen. When coffee is served, place one cup of coffee between every two of tea, the first time round. Serve biscuit thrice, the cake two or three times. If sweetmeats, etc., are served, it should be done afterward, as seems most desirable; it may be done soon, or in an hour after, in the same order.

RULES TO BE OBSERVED AT A DINNER PARTY.

An invitation to a dinner should be answered to the lady, and an early answer given; if accepted, no slight cause should prevent fulfilling the engagement. Vacancies at a table mar the beauty of arrangements, and throw a damp upon the spirits of the host and hostess, and consequently on the guests. Want of punctuality is, therefore, an affront to the whole company.

The dress should be arranged with special care and neatness, as daylight reveals defects that the evening might conceal. When properly arranged, think no more about it, it is disagreeable to see one continually arranging the dress; the thoughts should be given to what is passing around you.

Well-bred people arrive at the hour. When disrobed of outer garments, let your gloves be on, and with an erect carriage, and composed manner, enter the drawing-room, the elder ones first, if there are any, or on the arm of a friend or sister. Look toward the lady of the house, and walk at once to her, not turning to the right hand

or the left, or noticing any one till you have greeted her and the host. Then you may render salutations to the company, and seat yourself among them.

Be ready, by an agreeable sympathy and interest, to promote conversation and happiness in the circle until dinner is announced. A child, a picture, a book, or flowers, any pleasing trifle, may give a general and kindred interest, and prevent dullness and stiffness, which is so heavily borne, and so tedious in a social circle.

When the hour for dinner arrives, the waiter informs the lady of the house that dinner is ready. She rises and informs her husband, or the guests, that dinner is ready, and then the gentleman for whom the party is made, or some other one of the invited guests, conducts the lady to the table, and takes his seat at the first place at her right hand. If a party is made for a lady, she follows the lady of the feast, even if she be young, conducted by the gentleman of the house, otherwise the elder ladies follow the hostess, conducted by the gentlemen, the host first of course.

Be observant, and take an unimportant place,

unless desired to take a particular seat, in which case you should always comply.

Spread your napkin in the lap, the ladies take off their gloves and lay them under the napkin. If soup is served first, take some, whether you like it or not, and sip a few spoonfuls, if no more. If soup or fish is a *favorite* dish, only be served *once*. If asked what part of any thing you will have, always make a choice. It is most agreeable to the carver that you decide.

If you sit near a dish of vegetables, or gravy tureen, be upon the alert to help its contents if called upon, and do it without dropping, and stir the gravy if it needs, before serving, or dip from the bottom of the dish. It must depend upon circumstances whether you pass *plates*. At some tables it would be a necessary attention, but if there are enough in attendance it would be thought officiousness to attempt it.

If an accident happen at table preserve your composure, and do not make a bustle: the easier it is passed over the better. Even the breaking of a tumbler is little, compared with the *comfort* of the guests.

Be always attentive, and never allow yourself to wear forbidding looks, or a tired, listless expression or manner. It is a trespass against the *social feelings* of all present, and to yawn or gape is an unpardonable rudeness.

Talk neither too much, nor too little. Bear a share in the conversation, and be not of the sort that only reply *yes* or *no*. Such may be harmless, but never agreeable, in any society.

Silver forks are an ornament, and also an economy, but let not an American feel himself *obliged* to imitate the French or English in his manner of using them. If you choose the greater convenience of using *knife* and fork, and use them neatly, it is far more dignified and becoming in a lady or gentleman, than an effort at *aping*. If you prefer that mode of eating do it, but never make it a test of good breeding. Many a true lady and high-minded gentleman, *prefer* and practice the other mode.

When not engaged in eating, let not your fingers find employment in making pellets of bread, or in playing with the table furniture.

Wine is no longer considered as a necessary

part of an entertainment, and in the best families is *entirely discontinued.*

If you are puzzled to make a choice in the variety that a second course presents, and the lady of the house invites you to partake of a certain dish, let that decide.

If finger-glasses are served round to each person at the end of the second course, it is that you may dip your fingers in, and wipe them on your napkin. Observe after this, whether the lady of the house throws her napkin on the table or retains it, and do likewise, as the customs of houses vary.

If colored napkins or dailies are served, use them to wipe your fingers on, after eating fruits, to avoid stains.

Have your gloves on when the dessert is through, and be ready to move when the lady of the house gives the signal, and place your chair out of the way of those passing down the room to the door.

A dinner well performed occupies two or three hours, and if you are not warned to expect an evening party added to it, the sooner you depart the better, when all is ended.

You are expected to take leave more sociably than after any other party, except a small supper party.

A FEW ADDITIONAL RULES.

It is said "nothing indicates a well-bred person more than a dinner."

As a general rule, never touch with your fingers any thing you offer to another to eat at table, or use your own knife for salt, butter, or any thing else that you may serve.

If there is not a spoon or knife to serve with, you may use the knife or fork of the one whom you are to help.

When you send your plate for any thing, leave your knife and fork crossed on your plate, and when you have done, lay both in parallel lines on one side.

In Europe, meats are removed to the side table, and served by the servants, and then handed to each in succession, which many think a relief and improvement, but as this custom does not prevail here, it is indispensable that gentlemen learn the art of carving.

If you have to carve, do not *load* a person's plate, it is vulgar.

In serving soup one ladleful is sufficient. Lay the gravy upon one side of the plate, instead of on the meat and vegetables, when you serve it.

You cannot use your knife, or fork, or teeth, too quietly. Soups may be eaten from the side, not the point of the spoon. It is decidedly vulgar to blow upon it, as it is to make a noise in eating it.

Do not *press* people to take more than they seem inclined to eat. This absurd custom is entirely abandoned.

If obliged to pick your teeth from absolute necessity, shield your mouth with your napkin. Tooth-picks are sometimes, but not often, placed upon the table in a wine glass, after meats.

Accept not every thing offered, lest you leave an untidy looking plate.

The time between leaving the dinner table and being joined by the gentlemen, is generally a very easy and social one with the ladies. They amuse themselves as they please with books, conversation, etc., or if the dress needs adjusting, this is

the time to attend to it. If coffee is to be served, it is after the gentlemen are again seated with the ladies, in the parlor.

HINTS ON BEHAVIOR AT EVENING PARTIES.

On all occasions of social gathering, the lady and gentleman of the house should be the first to receive salutations from their guests.

Self-possession is the first great requisite to good manners, and where it is wanting it is the result, generally, of some uncomfortable feeling, which can be overcome. A well-disciplined and well-balanced character will lead to composure and self-possession in all social intercourse.

Gracefulness and ease is always desirable, but any affected "*jiggling*" of the body is undignified, unmeaning, and ungraceful.

There are always those in large circles that seem to be *alone*. Be particularly attentive to any thus situated. The truly polite will be considerate and attentive to the happiness of all in society.

Good manners, more than beauty, are the chief attractions in a party; these, combined with good sense and a cultivated mind, generally procure as much attention as is desirable, and should be studiously cultivated by all of both sexes.

The time has passed by when mere beauty of the face was the only charm that could please. The mind, the manner, connected with *good taste* in dress and conversation, win the heart more than the most exquisitely chiseled features, and the finest tinted complexion.

"To sit still gracefully," is a rare art. When not intentionally in motion, your body and limbs should be *perfectly at rest.* Your whole deportment should give the idea that your person, your voice, and your mind, is entirely under your own control. *All unnecessary* motion is contrary to the rules of *good breeding.*

Very young ladies should always have a mother or matron, upon whose aid and guidance they may rely. It is desirable that the old and the young mingle thus together. It keeps the proper equilibrium of enjoyment, and has a happy and pleasing effect.

Late hours are the bane of some of the old countries of Europe; let us beware how we aid in introducing them here.

Never go late to a party. It will be thought you are making an effort to appear genteel, and have sacrificed your good sense for this purpose. Show your love of reasonable hours by going as early as the appointment.

Never appoint the hour of a party so late as will necessarily reverse the order of time, and make it necessary to turn day into night for repose. There is a *marked* difference between wisdom and folly, even in *social customs*. I am glad to notice that Americans are beginning to feel this, and are desiring and commencing a change in this respect.

Never push rudely through a crowd. A well-bred person will win a graceful way without harm or offense to any.

At a supper table, the elderly and married people should always take the precedence.

No young gentleman should wholly engross any lady, nor should a lady keep a gentleman in conversation longer than he wishes, but make it easy

for him to go, by changing the position, or speaking to another, taking care not to do it so pointedly as to oblige him to go unless he wishes it.

The less you consider self, and the more you regard others, the more agreeable you will be in all circles.

If, on taking leave, a gentleman offers to hand you to your carriage, or to accompany you home, accept the kindness, unless you are so situated as to render it unnecessary, and if so, thank him. Such attentions, when needed, are too valuable to be *unnoticed*, and should never be thought *marked* or *particular*.

CONVERSATION.

THERE is as much demand for politeness and civility in conversation, as in any other department of social intercourse.

The manner of saying things is what gives them their value, and an agreeable and pleasing style of conversation is as susceptible of improvement and cultivation as that of writing.

Good sense, sound, and varied information, is as necessary to enable a man to converse well, as confidence.

In addition to the ordinary routine of education, be acquainted with the passing circumstances of the day, its politics, customs, literature, science, and religions.

One who rudely interrupts another, does the same as to step before him to stop his walking.

All matters that would give offense should be avoided, and subjects upon which you are known to disagree, should not be introduced by either at a social party.

The practice that some have of turning into ridicule whatever does not happen to please them in the appearance or manners of others, is one that should never be indulged in. The love of ridicule grows by indulgence, and there are too many that think they make themselves agreeable by this baleful habit; it destroys the finer feelings, blunts all noble and generous emotions, and gives a general *taint* of coarseness to the whole character.

If you would taste the full happiness of admir-

ing all that is good, and true, and beautiful, in the beings who surround you, avoid the practice of ridiculing them, for these cannot *exist together*.

A habit of exaggeration and extravagant expression, is with some so common, that the simple truth is but the *nut* within the rough shell. An habitual use of superlatives, on all occasions, lowers the tone of the mind, and leads to other deviations from the simplicity and truth of nature, and lessens respect and confidence.

Irony in some cases enlivens conversation, but should be used very sparingly, and should never be indulged in with those superior in age or wisdom.

Never believe an ill report of one that you know is inconsistent with their character, but when a person is known to be *vicious*, it is due to society that his peculiar bad habits should be understood, and the tone of good morals kept *high*.

If a person has been known to transgress the pure rules of *rectitude*, it should not be considered *slander* to speak of it, as this may prove a safeguard to others, and a preventive to him. *Public opinion has power*, and should always be on the side of virtue.

If conversation flags or becomes too trifling, or joking is carried too far, it would not be deemed an incivility to introduce a new and more agreeable topic of conversation.

When a sensible discussion of a new book or other interesting theme is going on, you may be justified in breaking off a trifling conversation with one of your own age and listening to it, but not if conversing with an elderly person.

If you are at all familiar with the works of great minds, or if you love nature and research, you need not be told to avoid *gossip*. As a general rule, talk of *things* rather than *people*.

Good conversation is one of the highest attainments of civilized society. The art of conversing would enable a company, when a good topic is started, to keep it up till it has elicited the powers of the best speakers, and not cut it short by starting something else.

Observation, and a mind alive to the wishes and claims of others, is all that is needed to know when it is a virtue to talk and when to be silent; there are situations when it is a kindness to be the chief talker, as when you have seen something

remarkable, or heard of some recent intelligence that would alike interest all.

Listeners should show sympathy by the look, earnest attention, or remark, so that the speaker shall not be pained by a repelling coldness, and feel as if he was addressing a "dead wall" or a a marble statue.

Avoid a loud tone, especially when it is not necessary to be heard.

Discard *punning;* it has been aptly styled "the wit of fools." A man of talent rarely condescends to be an habitual punster; a *gentleman never.* The wit of a company is likely to become the "*butt*" of the company.

Without intending mischief, many persons do much injury by repeating conversations from one house to another. This gossiping is injurious, as it cannot be related with all the circumstances, which may give an entirely different coloring to what was intended by the speaker.

Never lose temper in society, nor take offense at a supposed slight; it betrays an absence of self-respect, and always *lessens respect.*

If any one adopts a disagreeable tone of voice

or offensive manner, never resent it at the time, and above all do not use the *same* style in conversation with them. Appear not to notice it, and they will have failed in their object, which will be a deeper mortification than any you will suffer.

A loud, coarse tone of voice, and a horse-laugh, is the same as *vulgarity* written on your forehead. A subdued and gentle tone is ever the accompaniment of a cultivated mind and refined feelings. Much may be indicated by *voice* and *manner*.

Very long stories should be avoided, as it interferes with general conversation. Contradiction and strife in argument are inadmissible in social intercourse, where friends meet for innocent enjoyment.

Make it a rule never to give utterance to a falsehood; in all circumstances adhere to truth, though in some cases it is most prudent to *conceal our own opinions* when there is no danger of sacrificing a principle, and that should never be done.

To designate a person by their *initials*, as

"Mr. C.," is not in good taste; the whole name sounds much better.

For a lady to say "yes, sir" to a gentleman, unless he be aged, is too precise, unless she wishes to be reserved.

To laugh heartily is not inconsistent with good breeding when any thing is amusing, and it may be done in a way that accords with the nicest sense of *propriety*, and is much more agreeable than a dull, cold *precision*.

There is hardly any bodily blemish which a winning behavior and conversation will not conceal, and there is no external grace which ill nature and affectation will not deform.

To smother the generosity of those who have obliged you is imprudent as well as ungrateful.

The mention of kindnesses received is due to those who have conferred them, and is an honor done to them which they deserve.

Never talk much of yourself or your affairs. Do well but do not boast of it. Consider, if you have rich natural gifts, you owe them to the Divine bounty. If you have improved your under-

standing you have only done your duty, and have no cause for vanity.

In the midst of mirth reflect that many of your fellow-creatures around the world are expiring, and that your turn will come shortly. This will keep your life uniform and free from excess.

If your superior treats you with familiarity, it will not become you to treat him in the same manner.

In mixed company put people to talking of what is in their own way, for then you will both oblige them and be most likely to improve by their conversation.

An amiable temper will lead one to be open and communicative, and to do what they can to make others happy.

Give all the commendation you can if obliged to reprove.

Better be silent than allow yourself to say things you may regret.

Make your friends well pleased with themselves, and you need not fear but they will feel kindly toward you.

Keep your own secrets; if you cannot, do not

expect that others can. Let not others know of your designs or projects, as all are alike subject to disappointments.

Never speak lightly of serious things, nor use Scripture irreverently. Profaneness is so low a vice that none but the *vulgar* and *irreligious* will ever use it. *Profane* or *slang* words indicate a low taste and inferior understanding.

GENERAL RULES OF PERSONAL BEHAVIOR.

LET no one imagine that good manners can exist without good morals. Politeness never calls for the sacrifice of a single principle of truth, sincerity, or honor, but grows out of the purest benevolence.

Propriety of deportment is a happy union of the moral and the graceful, and is the result of a knowledge of oneself and respect for the rights of others.

It is both the cause and effect of Christian civilization, and always attends upon efforts to do what is right. It is so important that neither

rank, talents, fortune, or beauty can dispense with it.

"Manners," says one, "are more important than *laws*. They give the whole form and color to our lives; they aid morals or destroy them."

Avoid wounding the feelings of any one, and this is done by studying your own heart. It may be called the *secret* of all rules on this subject.

The only way to deal with the courteous is to be courteous, and the best way, also, to deal with the *rude*.

Contempt and haughtiness are never wise. It is plain, at a glance, that arrogance and incivility are never the test of good breeding.

A man's pride should only dwell in his principles, and not in his manner. He should be above every thing unworthy of his nature, or that shall lessen his dignity or impair his *honor*.

Notice what is unpleasant in others, and avoid it; what gives you pleasure, and practice it. Adapt the golden rule to all the minor affairs of life.

Be as amiable at home as you are in society.

From home you are to procure the happiness of a whole life; but from the world, only a few moments of pleasure.

Neither be too forward and presuming, nor too bashful and confused. Ease and tranquillity should be carefully cultivated.

In good society women are treated with delicacy. The best seat, or the only one, if there is no other—the walk next the wall, or the farthest point from danger, should be invariably given them. Such favors on their part should be noticed by kind and affable behavior.

A high sense of honor in all things, even in business transactions—an adherence to truth—delicacy and politeness toward all with whom you have dealings—are the essential and distinguished characteristics of a *gentleman*.

When you write, or get a friend to write on your own business, or for your own advantage, be careful to pay the postage yourself.

Nothing evinces the true gentleman more than a desire to *oblige* and *accommodate* whenever it is possible or reasonable. This forms the broad distinction between the well-bred man and the

vulgar who is not so from position or inferiority of station, but from a disposition that is *coarse* and *brutal.*

Some are mistaken who think that a bold, supercilious, and selfish demeanor, gives them dignity and consequence, or that dress *a la mode*, places them above the necessity of conciliating the feelings of the multitude by acts of courtesy.

Traveling gives a fine opportunity to learn the truly refined from the *well-dressed vulgar.*

The duties of *hospitality* are of frequent occurrence, and should never be omitted, even though fatiguing and sometimes troublesome. If you fail in this respect you will *acquire* and *deserve* the reputation of a want of *delicacy*, *correct education*, and a perfect destitution of those *kindly feelings* which are the charm of society, and also fail in one of the loveliest of Christian duties.

Selfishness and pride must never find a place in the feelings or conduct; the former is inconsistent with the virtues and graces that adorn the character and elevate it to its true position, and the latter never finds a place in the manners of

the truly *well-bred*, and is as much at variance with rules of *etiquette* as of *religion*.

THINGS TO BE AVOIDED BY ALL PERSONS.

Loose and harsh speaking; making noises in eating and drinking; leaning awkwardly when sitting; starting up suddenly and going unceremoniously out of a room; standing in the way when there is scarcely room to pass; going before any one looking at a picture, or sitting at the fire; taking possession of another's seat when you know they are to return soon; intruding opinions when you know they will give offense; leaving acquaintances in the street, or leaving a room abruptly and without taking leave; whispering in company; making remarks on the dress of those about you; using *slang* expressions; or a habit of saying, "says he," "you know," etc.; helping yourself at meals without first asking others to be helped; scratching or touching your head; paring or cleaning your nails before company; spitting, picking the nose, or looking at your hand-

kerchief after blowing it; standing or sitting with your back to the fire, when others would enjoy the warmth; alluding to subjects that would give pain to those you address; neglecting to answer letters; leaning the chair against the wall or furniture; spitting on the carpet or floor; drumming with the feet or fingers; whistling or humming tunes; reading papers, letters, and books in company; looking over another's shoulder when reading or writing; talking lightly of serious matters; jesting when none take pleasure in mirth; sitting with the hat on in the house; touching any part of the person not usually exposed; rocking eagerly; showing yourself glad at other's misfortune; being disrespectful in language or motion; continuing conversation when others come in without an explanation of the subject; showing marked attentions to some more than others, unless they are strangers; neglecting to call on friends that have sent their card informing you they are in town; not informing your friends, who have entertained you, of your safe arrival home, and thanking them for kindnesses received; using deceit; making expense without benefit to yourself

or others; being disturbed about trifles or accidents, common or unavoidable.

CONDUCT AT PUBLIC PLACES.

THE first thing to be remembered is, that all who attend lectures, or the exercises of a commencement, meet on terms of equality. Where there is to be a public entertainment of this sort, no one should think of claiming their own seats, unless they are there before they are filled. Strangers are expected to share equally with others in their chance of being seated, and it is unkind and rude in the extreme to insist upon your own slip at such a time, unless you have sent word to have it kept in reserve for you, and it is thus well understood.

Never prevent others from hearing well because you had rather whisper than listen. It is always offensive to the refined and well-bred, and a sure mark of a vulgar mind, and a trifling or unamiable character.

To laugh audibly in public is not good man-

ners, or coming in late and expecting others to leave their seats for your accommodation.

A true lady or gentleman, if from necessity obliged to enter too late, will step softly and find a seat without discommoding any one, if possible.

In warm weather the good of the audience requires the window open for fresh air; no one individual should insist upon its being closed for their own comfort because it may be blowing too strongly upon them. Health and life may depend upon sitting in that draught of air, yet when others are panting for breath which you would thus shut out, you had better protect yourself by additional clothing, change your seat, or leave the place, than to incommode hundreds on your account, unless their comfort will not be materially affected by it.

When the lecture is over and the greeting of friends begin, be careful that your voice, in laughter or conversation, is not heard above the gentle hum around you; or, if you have thus incautiously been betrayed, and have drawn the gaze upon yourself, check the inadvertence by a sober and modest expression, and not try to

brave it out, and attract attention in this vulgar way.

Do not push and press your way out, nor tread on others' clothes in going down stairs, nor block up the way by stopping to speak to friends, unless you step aside to let others pass.

Do all you can to accommodate in a crowd. If there are small children (which should not be the case where they cannot understand) let them sit upon your lap, rather than it shall keep a lady standing, or prevent one from having an eligible seat. If a seat is already nearly full, and one coming in thinks room might be made for another, *ask it* politely, and unless the persons occupying it are *rude*, and extremely *selfish*, they will at least do their utmost to furnish a seat.

Contending for your rights, stirs up the selfish feelings in others; but a readiness to yield them, awakens generous sentiments. The more refined you are, the more considerate you will be, even to a poor, uneducated girl, who knows no better than to push herself directly in your way.

If you are unpleasantly leaned upon, or crowded by the unthinking around you, instead of a peevish

remark, or an angry look, address their kind feelings in a kind way, and the most determined expression, and the sharpest elbows, will give way under such treatment, and such will seldom fail to become obliging and *civil*.

The charm which true Christian politeness sheds over a person is felt by all hearts, and responded to by the best feelings of our nature. It is a talisman to smooth your way along the rugged paths of life, and turn toward you the best side of all you meet.

This politeness is particularly useful in a lady's shopping. In cities, this is often a favorite pastime, but is often indulged in at the expense of much time and trouble of clerks and merchants. There is always some trifle that ladies need, and if they make much trouble in asking to see things which they only wish to look at, without any design of purchasing, get a paper of pins, or a spool of thread, or at least make some apology. If you are habitually attentive and careful of others' feelings, you will be on the alert to prevent, unless they desire it, their showing you more parcels than are necessary, and cautious how you handle nice

goods; you will not try on gloves without asking leave to do so, nor then, without great care not to injure them. It is always best to make up your mind beforehand what you need and want, in color and quality, what it will probably cost, and then either go alone or with an experienced friend, to make your purchases.

If the manners are such as they should be, there will be little trouble from impertinence and rudeness; the looks alone are sufficient to suppress insolence.

Always remember that a store is a public place, that you are speaking before, and often to, strangers, and therefore there should be a certain degree of reserve in all you do and say. Do not speak and laugh loud, but dispatch business in a quiet and polite manner, equally removed from haughtiness and familiarity. Self-possession and self-reliance in all places, are the result of a well-disciplined mind and cultivated manners, and gives the power of being well *prepared* and *fully equal* to any occasion.

There are certain obligations due to be observed also in the street. You should converse in low

tones; never laugh audibly nor stare at people, nor turn round to look after them when passed; notice without *gazing*, if you are about to meet an acquaintance, and never pass such without some sign of recognition. Juvenile tricks should be avoided, such as eating as you walk, going without gloves, swinging the bag, untying the bonnet, or running to overtake a person. These things, harmless in themselves, give an impression of character, and those who only see you in the street judge of you by what they see; it is important therefore that all the actions should indicate modesty and refinement. Be careful not to push by any one, or, when the walk is narrow, to keep the whole of it; obliging others to turn out is great rudeness. In the management of umbrellas and parasols, persons will show their good or ill breeding. Think of the annoyance you may give to others while you are seeking your own convenience. Never obstruct a passage, nor walk hastily forward, when in company of a friend, leaving them unnoticed or uncared for behind.

Always make an apology if you have incom-

moded any one. If the walks are wet or muddy, draw the clothes gently with both hands from the sides, a little forward, and this will prevent them *drabbling*.

If any one is in danger of losing an article, inform them of it, and such an act of kindness should always receive merited thanks.

If you find a lost article, pick it up and do what you can to restore it to its owner, by advertising, or placing it where it may be easily claimed. If no owner is found, after suitable efforts made to find one, the article must belong to the finder.

There is nothing in manners that gives so decidedly *bad impressions* as light and trifling deportment in church, or any place of religious assemblies. The young sometimes forget rules of decorum in this respect, and grieve and annoy the serious and devout, and merit the displeasure of all well-bred persons.

It is important, both for our own good and that of others, that we do nothing to disturb or prevent devotional feelings. It is better to suffer some inconvenience, or omit some little civility,

if it shall interrupt a train of pious thought, or the thread of the discourse.

All unnecessary noise or motion should be scrupulously avoided; laughing, whispering, adjusting the dress or curls, watching for the entrance of friends, spying out new bonnets, or strange faces, writing and passing notes, reading in time of worship, drawing in books, or laying down the head except in prayer, is very irreverent and indecorous, and very disrespectful to the clergyman, who knows very well the *inattentive* in his audience. Doors should be opened and shut with great care, and as little done to attract attention as possible. All should feel that the sanctuary is a sacred place, and nothing should be done to lessen or destroy the delightful impression that it is the "*Gate of Heaven*," opened one day in seven, where God's presence and blessing may be found.

MUSIC.

It is very unpleasant to a musical performer, who has, perhaps, reluctantly taken a seat at an

instrument by the special request of some friend, to hear, almost as soon as the accompaniment is through, the company in conversation. If it were not rude in them, how often would the tune be left unfinished. The situation is one of peculiar and painful embarrassment. They sit down to impart *pleasure*, and instead of that, are only made to feel that their music is not worth listening to, and only an interruption to a more agreeable employment.

Good taste should direct one in the choice of such tunes as are simple, and generally pleasing. A long and unmeaning *concerto*—"*endless variations*"—are never enjoyed in mixed company. An agreeable march, or waltz, or quick-step, between simple and pleasing airs, accompanied by the voice, are what give most pleasure, and good taste will direct the choice in a suitable adaptation to circumstances.

To need much urging, or making the common excuse of cold or indisposition, unnecessarily, is reprehensible. An obliging manner enhances the pleasure enjoyed in the music.

When thus obliged, the company at least should

be agreeable listeners. No one should be so rude as to interrupt the performance by conversation.

INTRODUCTIONS.

NOTHING is more unpleasant to a stranger than to be in company, and have friends forget or neglect introductions.

In making them, the lady takes the precedence of the gentleman; thus, you speak the lady's name first. In regard to age or rank the same rule should be observed.

Merely speaking the names of each in that way is usually enough; but if more ceremony is required, the introducer says, "Permit me to introduce to your acquaintance," or, "Allow me," etc.

If an acquaintance thus made is found to be undesirable, an increased observance of ceremony is the most delicate way of showing it, and a person would be very obtuse who would not take such a hint.

As a general thing, it is understood in society

that a person who has been thus introduced to you, has some claim upon your notice and good offices in future, and you cannot withhold courtesy and kindness without good reason, and the chance of being made to feel it in a social way.

LETTERS OF INTRODUCTION.

LETTERS of introduction are sometimes very useful, and should not be asked or given without thought. They sometimes bring disgrace upon their authors, and mortification on the introduced.

They should be inclosed in an envelope, and left unsealed. The letter should be acknowledged within three days, either by a visit or invitation.

If you have a business letter, deliver it yourself the first opportunity, if otherwise, inclose it with your card and send it. If the person has any pretension to the manners of a gentleman, he will call on you immediately.

NEW YEAR'S CALLS.

It has become a custom in other cities and towns besides New York, for gentlemen to call upon the whole circle of their lady acquaintances on the first day of the year. The omission of this observance in regard to any particular family where it is practiced, would be considered a decided slight.

Its influence on the social intercourse of families is very salutary, as the first day of the year is a good time to express and exemplify kindly feelings, and to forget and forgive petty differences, or even trifling injuries. Misunderstandings will occur, at times, and on this day of mutual amnesty these social calls restore friends, and place them again in good fellowship. It is a day of social enjoyment, and one of innocent pleasure, unless perverted.

It was formerly considered indispensable to hospitality to fill the cup, poured from the sparkling goblet, and this *repeated through the day* was sad in its effects. This practice is discarded,

and a much more rational course is now pursued in regard to entertainment.

On New Year's day the ladies of the family are expected to be dressed at an early hour, to begin to receive calls as early as ten o'clock.

A table of refreshments is previously prepared, spread with cakes, nuts, fruits, confectionaries, etc. Hot coffee is sometimes served in addition, which is all that is ever required or expected, but sometimes a large table is spread in the back parlor, with additions of meats and sallads, though on such occasions it is quite unnecessary.

The street doors are always thrown open, so that visitors may not be delayed in gaining admission.

The ladies of the family on this day invariably shake hands with all their guests, and request them to partake of the refreshments.

The visits paid are always short, and those who have a great number of visits to pay, merely leave their cards.

If a lady does not receive company, her door is of course closed, but she should station a servant near it to answer the bell on the instant, and receive the cards.

Ladies are expected to be in readiness through the week of the New Year, to receive those visits which were not paid on New Year's day.

PAYING AND RECEIVING VISITS AND CALLS.

THE hours of making calls or visits vary in different *countries*, and in all places a certain discretion as to the time is necessary to be observed, as you would not call upon a person or family at three o'clock, if you knew that was their hour for dining, or were specially occupied at that hour.

When the time of dining is at the middle of the day, calls are usually made from ten o'clock in the morning, and from three in the afternoon. If the person for whom the visit was intended be not at home, leave your card. If the person reside at a hotel or boarding-house, write his or her name on the card with a pencil.

Where a married lady makes a call, she may leave her husband's card, unless she has her own.

When a lady calls for the first time on another,

it should be returned within three days, or at the latest, within a week.

When a stranger calls, let him announce his name at once; this will prevent awkwardness on both sides.

If his visit was designed for any particular one, the inquiry should be promptly made if they are at home, and the person should be immediately informed, that they may come with as little delay as possible.

In making calls, if any one member of the family is inquired for, word must be sent them, or if particularly engaged, an apology made for them.

Calls should invariably be returned. If a lady is known to be an invalid, or too indisposed to be ceremonious, her friends are expected to call the same as if she had returned them.

In the country, on a stranger taking possession of a house or estate, it is customary and expected that the surrounding society shall call. Such visits will of course be returned if you are desirous of their intercourse; if not, courtesy demands a return card.

When you have been invited to a party, you should call on the person from whom the invitation came, the third or fourth day after the party has taken place.

Farewell calls should be made only a few days before leaving the place, leaving your card at the same time.

Only two visits a year are due to persons with whom you are not very well acquainted.

Never send word "not at home;" it is an immorality when you are only engaged, and has a bad influence on the truthfulness of servants. If absolutely necessary, send word you are engaged, and wish to be excused. *Never do that* if it can be avoided, as you may miss some friend from a distance whom you desired much to see, or an opportunity of usefulness that you would deeply regret, and both give yourself and them disappointment and pain.

A call of ceremony need not exceed fifteen or twenty minutes. Inquire of the servant for such members of the family as you wish to see, giving them at the same time your name or your card.

A gentleman takes his hat to the room in his

hand if his call is one of ceremony; if not, he leaves it in the hall.

It is ill-bred to keep the vail over the face while paying a visit.

If you have other company, it is not expected you will go farther than the room door, when those who have been in for calls depart.

A well-bred lady will not keep her friends long waiting in her parlor. Better appear as you are, with an apology, than tax the time and patience of friends to dress. Every housekeeper and every lady has cares and duties.

The great art of entertaining company is to make every one at ease, and without appearing particular to any, to pay attention to all. Salute your friends in a way that they shall feel you are cordial in their reception.

Let no one imagine himself slighted.

Avoid the appearance of bustle or embarrassment. A host or hostess should be always cool and collected, without the appearance of anxiety, and yet paying attention to every thing and every body.

Morning calls are getting more and more un-

frequent. The forenoon should be time that every lady can command as her own. As a general thing this custom will prevail, sanctioned by reason and a just regard to propriety.

Friends from a distance should be received cordially at such hours as circumstances will allow them to call.

Never neglect yourself any of the established forms of civility; at the same time you should receive the omissions of others with complacency.

A call of condolence should be brief. Unless the mourner leads the way say but little on the cause of affliction; but if they choose to make it a subject of conversation, show a ready sympathy in their sorrows.

When staying at the house of a friend, be watchful to find out the customs and habits of the house, and be careful to conform to them. Do all you can to secure order and accustomed regularity.

Be careful to be ready to receive the calls that are made on you, and of remembering and returning them in due season.

Your friends will expect you to consult them

concerning your engagements, and great care should be taken not to involve them in an intimacy or acquaintance that would not suit them.

Do as much for yourself as possible, that your visit may be the more agreeable to yourself and friends.

Your things should be so disposed of and arranged that no disorder shall appear in your room.

Be particularly careful not to injure the furniture or carpets by carelessness or inattention.

There is a tacit confidence reposed in all guests, and the greatest delicacy is required to keep it inviolate; the same obligation is due to the one thus entertained.

Whatever is good may be commented on, but let silence and charity cover whatever may have been seen that would violate the privacy of domestic life.

Young ladies at least can show how fully they appreciate hospitalities by some little offering of their own taste and construction. Such demonstrations are always pleasing, as much in the families of the rich as among those of moderate

circumstances. The rich of course will remember that some elegant trifle is but an expression of a grateful appreciation of kindness, which is always pleasing and commendatory.

TRAVELING.

THE art of packing a trunk well is highly important and should be early learned. Those who have a correct eye for form and space, or know how to draw, will learn it most readily.

It is a good rule to have it so packed that you will have your lightest and most needful articles on the top. Common things can be put in the carpet bag or the boot of the trunk.

In a public conveyance never express by look or word any thing that will make another feel like an intruder; the rights of all should be respected.

If a child and its mother are handed in, remember that the task of carrying, tending, and amusing a child among strangers, is wearisome *enough* without the added pain of feeling that its

presence is a nuisance. Rather lighten her toil by a smile or kind word, or something given to the child to amuse it or still its cries.

Every little service rendered by a traveling companion should be either civilly declined or courteously accepted.

Nothing is more creditable to our countrymen than the readiness with which they give up their places for the better accommodation of ladies, though ladies will never claim this accommodation as a *right*, and should always render suitable acknowledgment when received.

The plainer your dress is for traveling the longer it will look nice. Gaudy ornaments are out of place on a journey, and even embroidery, unless it be a small collar or braid on the dress.

Neat gloves and shoes, a neat, plain cap, and a suitable bonnet, will give a more genteel appearance than all the ruffles and capes, chains and ear-rings you can put on.

Nowhere is politeness more needed than in a crowded steamboat, and nowhere is it more apt to be laid aside.

Never so far lose your self-respect as to

contend for a place, or scramble for a seat at table.

The *attendants* are the first to discriminate between the *real* and those who only make pretensions to the character of gentleman or lady.

Never sit up and talk when the rest have retired; it shows a great want of right feeling and good manners.

Be always ready to leave, having all your things by you. Keep in your own hand your satchel, shawl, and parasol.

Exercise patience and kind feelings every where. See all that will benefit you, and do all that you can to contribute to the pleasures of traveling. Be *punctual* and *self-possessed*, and *observant* and *careful*. Gather the flowers, and leave all the weeds, wherever you may go.

A CHAPTER FOR YOUNG GIRLS.

You, perhaps, have never thought that the happiness of your parents and of your home, de*pends* much upon your conduct.

If you are sweet-tempered, and of course obliging, it will be like sunshine in the dwelling. But if you should be peevish or quarrelsome, it will make the air of home cold and cheerless as a dungeon.

Never allow yourselves to use any language to your parents but what is most respectful and kind. It would be a grief to you to hear any one else using terms of reproach to them, or words of disrespect, but if you set the *example* what can you expect but that others will do the same concerning them. The unfilial and bad conduct of children lessens the respect of others for their parents, as that of good children, and their pleasant and respectful behavior will increase it; as the world will judge of your parents, and their characters, by your own conduct.

If you have a brother older than yourself, treat him kindly, and secure his affections and confidence. Never behave pettishly toward him, nor find needless fault. A sister's power over her brother lies in gentleness and a kind temper. If you show a loving and amiable disposition he will love you, and seek to gratify your wishes; but

if you attempt to carry your point by contention, he will shun you as one who dampens his pleasures and enjoyments.

Never raise your voice in harsh tones, and if your brothers or sisters speak unkindly to you, you can soon stop the strife by giving the "soft answer," and controlling your temper.

Be an angel of mercy and peace in the household. If any one is in trouble, comfort them; any sick, nurse and amuse them; any want assistance, be quick to aid them.

If you complain much of your brothers and sisters you will get their ill-will. Never be running with reports of all that occurs to your parents, but tell them in a conscientious way of all that is wrong.

There is no place on earth so truly delightful as a happy family of brothers and sisters, smiling, loving, and obliging. If you chance to be an only child, be kind and affectionate to your playmates and school-companions.

Be especially kind to domestics. Make their situation as pleasant and agreeable as possible. *If you* need their help ask it as a favor, but never

ask them to do what you can do for yourself, it will make you helpless. Be careful not to tell them your secrets, if ever so much inclined to do so, or any thing else you should not tell.

CONDUCT AT TABLE.

First of all, be not tardy in taking your place at the table. In a well-regulated family, the head of the family waits until all are seated before he asks a blessing. And nothing is so unbecoming as to see the children reluctant to comply with this regular system and beautiful order in family arrangements and duties. When called to a meal never wait to finish what you are doing, but leave it at once and proceed to your place. Above all, do not delay until after the blessing, and lose not only the approbation of your parents, but the blessing of God.

Nothing looks worse than to see young persons very forward and talkative at table. You should generally wait till you are spoken to. If you wish to make an inquiry, or remark, do it quietly and modestly, not raising the voice, and be care-

ful not to interrupt any one else. Still, you should never appear inattentive to what others are saying. Be not so intent on eating as not to observe the wants and movements of others, or to hear their conversation.

Show your interest by a glance and smile of intelligent gratification at the speaker. Some make themselves disgusting and ridiculous by making remarks when older ones are talking; giving opinions about that of which, in reality, they know nothing.

Begin early to see things, and notice what is passing, that you may do your part in being useful. Pass the cup and saucer, or plate, and help any dish that stands nearest you; notice also if any need helping, or if any thing is wanting. Anticipate the wants of others, and help them in a genteel, easy way, without appearing obtrusive or forward.

To be very particular in the choice of food is not agreeable, but if asked what you will be helped to, answer promptly in a quiet manner.

Avoid expressing likes and dislikes of particular articles, nor eat so fast as to appear voracious.

Never put on sour looks, nor turn up your nose at food; it is an affront to the mistress of the table, and very unamiable. Learn to use the knife and fork easily, and learn when to lay them down, and when to hold them in your hands, by noticing those who are older. Lay them crossed upon your plate if going to be helped to any thing across the table, and when done, lay them together across the plate. Never rest your elbows on the table, nor lay your arm upon it, nor touch your nose, or hair, or make any disagreeable noises with your mouth or nose. A beautiful white table-cloth looks badly soiled, and the liquids of a table sometimes have a deep stain. Be careful that you do not drop or spill any thing, or make cup rings on the cloth. In a well-regulated private family, nothing looks worse than to see the children and younger members leaving the table before the others have done. If it is necessary, ask pleasantly of your mother to be excused. When others have done, do not linger to finish your meal and keep them waiting for you.

Let the young girl never form the habit of being tardy. Never linger and fritter away time

over things of no consequence, it brings every thing out of place. For instance, in the morning it will make her too late for breakfast, and then it goes through the day in all that is required of her. When called, she will answer "*yes, in a minute,*" and never seems ready to come. There is nothing more injurious, and annoying in a young female, than a disposition to put off, and be tardy.

Promptness is indeed a beautiful trait, and gives a brilliant luster to the character. The prompt girl who never *waits*, will do in fifteen minutes what would take the tardy one an hour and a half. She executes more in two hours than the dilatory one will in a whole day. She never saunters and dreads, but applies herself with force and energy to her duties. Begin and try this system for one day, and then repeat it the next, and this lovely and valuable habit would soon be established, and you would soon know the difference.

Untidiness is often a fault of the young. Unless some one does it for them, they seldom know where to find what they need. They spend hours in vain efforts to find articles of dress they have

neglected to put in the right place, and all this not only annoys themselves, and ruffles their own temper, but disturbs the peace and comfort of a whole household.

There are marks by which an untidy girl may be easily known. If in the room of another, she will misplace the books, and any thing else upon which she lays her hands. If she takes down a book from the library, she never replaces it, or if she does, will perhaps put it back wrong side upward. She will soil and deface, by a want of proper care, any thing she touches, get spots upon her clothes, and is always most unfortunate in getting them torn. All her books are disfigured with pencil marks, ink, and *dogs ears*. Her clothes hang loosely on her shoulders, her hair is neglected, and her teeth and nails, and her skirts fall below her dress.

Carelessness will bring about nearly the same results, and proves a want of *observation*, and a want of *thought*, and may be easily corrected by a wish to do so. In the first place, she that would break the habit of carelessness, must resolve *to have a place for her things*, and then, *that they*

shall never be found out of their places. If she goes into the kitchen to do any thing, she will keep her mind on her work, and see that she does not spoil her own clothes, nor break the crockery, nor cut her fingers, splash water on the wall, and spill grease on the floor. She will look to see what she steps on, be sure to put things in their places, know if the water and fire are out, whether doors are open or shut, and will not burn and spoil what she cooks for the want of care.

When she undresses she will not leave things at random, but put every thing neatly away that is not to be worn. Her apparel will be kept in order, and put on neatly. She will not have her hooks and eyes off, and by having all things in readiness, will save much time and perplexity, and find her *character* and *happiness* greatly improved.

Volatile talkativeness is another fault which young girls are very apt, at the present day, to fall into. It is indeed pleasing to see a young miss affable and sociable, and capable of conversing with older people; but there are some that have no order, thought, or arrangement, in

what they say, but tell all they know about themselves or others, and all they can remember of what others say. It makes one appear to great disadvantage, and such girls will have very few friends, for no one will trust them.

Rudeness of behavior is another fault which has been observed to belong, in some measure, to the present age of too great indulgence. It may be so, as indulgence will make a child selfish, ungrateful, and careless of the feelings of others, and no one will be rude that has respect for those they are with.

It is rude for a girl to enter a room and not stop at the door and notice those in the room, speaking to the company, if she has not seen them before. It is rude to step before any one if it can be avoided, and if it cannot, ask to be excused. It is rude not to listen with respectful attention to the conversation, or to converse while others are talking. It is rude when a stranger comes in for the younger part of a circle to chat, laugh, and talk, showing no respect for the presence and feelings of a stranger. It is rude to gaze at people, and shows a great want of cultiva-

tion to use coarse language and low phrases, or to say any thing to make any one feel bad, or to do any thing that shows a want of good breeding, good taste, and a nice sense of propriety.

Indolence. Nothing gives a more unpleasant impression of a young girl than a disposition to be idle, and to despise useful labor as something beneath her notice and attention. Young girls have very wrong notions on this subject, as the time to learn these duties is in early life, and no lady can be considered accomplished without a knowledge of them, and nothing will make her appear more truly unrefined and grossly ridiculous than a contempt for household duties. Be ever active and useful, kind and considerate, pleasant and amiable, and if you have no beauty you will be beloved, and have abundance of friends, and those who sincerely admire you.

Submission of the will. There is really nothing more important to the happiness than early learning to yield your own will to that of *others.* It will save you in after life from much trouble, as no one can get on peacefully through the world without it. You can never make society agreea-

ble to yourself by determining to carry your own point in every way. You must be willing to be taught. Some are so willful they will not be told, and never do any thing they are asked to do pleasantly. Such a will let every young girl subdue without delay.

Ill humor and fretfulness. It seems very strange that young girls should ever show a want of good nature. It is very unlovely, and no one is pleased to be with the *ill natured* and *cross.* Strive to be pleased with every thing that is not bad, and if others are ill natured, let it not make you so. Never carry with you a glum look; it looks selfish, cold, and throws a damp upon a whole circle.

Evil thoughts of others, and charging them with being indifferent or unfriendly, will be sure to make them so. No one likes those who are jealous or of suspicious temper.

An envious spirit is one you should shun and avoid as you would poison. If indulged, it will lead you to hate those who excel you in any thing. It will show itself by an effort to injure and deface the good character of others. Be careful

how you show such a spirit. Cultivate a noble spirit of generosity, and love worth and excellence wherever it may appear. The envious person would be exalted above all, but envy sinks them below all, and shows them mean-spirited and *contemptible.*

Cultivate a forgiving temper by thinking of your own faults, and think if you have not given occasion for others to be offended with you.

Never watch for the mistakes and faults of others, nor get into the habit of talking of their failings. It will lead you to regard all with feelings of aversion, and if commenced early, will lead to a sour, morose, malignant temper, that can never look with pleasure and satisfaction on any human being.

Show an interest in the welfare of others. If you have a benevolent heart it will show itself by your sympathy in the joys and sorrows of all. Cultivate a habit of feeling for others. If you see any one in misery and distress, pity, and, if possible, relieve them. Think often of your own mortality, and this will aid you in regulating *your* feelings and conduct.

CONDUCT AT FAMILY WORSHIP, ETC.

Seat yourself in a quiet, reverent way, and commence no conversation with any one. Read in your turn, and notice what is read, and heed it.

Take the attitude of the family, and not allow your eyes to rove. It is a sad sight when the young are irreverent before God. When all religious duties are performed seriously and devoutly, you may hope God will bless you.

Never stay at home on the Sabbath, if well, unless obliged to. Always be in your place at church, and avoid light conversation with companions.

Do not gaze and stare at any one, nor turn round to look at those behind you, nor allow your thoughts to be engaged with the different kinds of dress you see.

If you have a Sabbath-school book, do not read it in church, nor a newspaper. It looks bad to see notes written and passed about, or one scribbling in hymn-books.

Is not the sermon for you as well as others? The minister is speaking to you in God's name,

and it shows a want of respect to your clergyman to be inattentive, but most of all to the Holy Being who created you.

Never think yourself too old to attend Sabbath-school. There is always provision made for the older classes. But if your services are needed, you can aid in teaching those younger.

MISCELLANEOUS HINTS.

Be careful not to contract *tardy* habits. A dilatory, slow, or unnatural behavior is any thing but desirable. Never allow any one to call you more than *once*, and promptly go as soon as called.

Have all your garments in order, and where you can lay your hands on them, and learn the art of dressing quick.

Never come to the table too late in the morn ing, nor with your hair uncombed.

Always be ready in season for church and school. Commence these habits early, and you will reap their benefit through life.

Never throw things down anywhere, but put every thing in its place. Be careful of books,

and never soil your own, or the things of others. Do not be noisy, loud, or boisterous, nor use by-words.

A talkative girl will tell all she knows, and a coarse one will make it manifest by her rude manners everywhere. She will sing a little, talk, laugh, sit on the carpet, or any thing without reserve, before young or old.

There is nothing we so much admire in a young girl as a modest, quiet behavior, and gentleness of spirit. It sheds the softest luster upon her character, and makes upon our minds a lovely impression.

Avoid any thing that will injure any one's feelings. Young persons are very apt to do this without thinking. Never run upon each others' looks or peculiarities in a coarse way, it is rude and cruel.

Never put your feet on another's chair, look over their shoulders, or examine their books or papers without asking leave.

Be careful not to injure furniture, paint, or books, with pins, your nails, fingers, or knives.

Sit still, and not drum with your feet or fin-

gers. Be careful not to tilt your chair, nor rock it in company, nor sit *awkwardly*.

Never take a rocking-chair if there are older persons in the room. If you are seated in one, and they come in, rise and offer it immediately, with a pleasant look.

An easy and graceful movement and manner can be early attained by every young person, by making the body obey the will. Just think what is necessary. You have all seen the difference in the persons you have known. Some seem to move with every thought, as if they could not sit still. They trot their feet, or throw them out, or move their bodies, arms, or hands, incessantly. This is because they do not themselves think of what they are doing, while those who look on notice it all.

You have only to exercise control, a kind of mental supervision over the body, so that it shall mind, and not make motions you don't wish to make; and you will save yourself from ungraceful movements, and vulgar ways and manners.

Beware of lazy, indolent habits. Rise early, be neat and active. Take care of your person,

nails, hair, teeth, ears, and neck, but never think your hands will be spoiled by using them.

Learn to see, think, act, and be attentive and kind to every one. The temper of the heart will show itself in the face, and a bad, sour, and morose feeling will paint itself in the eye, and around the mouth, and in the forehead, spoiling the fairest face and most regular features.

How often we hear it said, "She is not handsome, but how interesting she is!" This is the beauty of the heart, that comes out and irradiates the plainest features, and sheds light and luster on the countenance, that all feel and enjoy. Young persons, and all others, thus have it in their power to be beautiful.

Never be willful and determined to have your own way, or contend with any one, or contradict those who are older. Be yielding and pleasant. If you are ill-tempered at home, it will come out and show itself when you are away. Check the first risings of anger or ill-will, and rule your own spirit, or you will be *unhappy* and *unbeloved*.

Some get a habit of speaking unkindly, and criticising every one they see, or making them

selves merry at the expense of others. It is unkind, and such persons will be avoided in a short time. Rejoice when you see others happy or prosperous, and play no tricks. Be kind; every kind act will increase the kindness of the heart. Show sympathy for all in every condition. Life would be dark and cold without friends to sympathize and feel for us. If you are kind, others will be kind as you are; and if you complain of their coldness and neglect, you can find the cure in your own *heart*.

Cultivate *Perception*, *Reason*, and *Judgment*, and you will then have good sense. Beware of cultivating only the *Imagination*. Be careful what you read. Write with care, and express your own thoughts. Letter-writing is very useful. Finish what you begin. Show your love to your parents and friends by a willing and cheerful attention to their wants. Remember your Creator, and forget not that you are mortal. Prepare for happiness in another life.

FEMALE COMPANIONSHIP AND INTERCOURSE.

So much has been written on the subject of friendships, that a few hints and remarks are all that will be offered; and at the same time I would advise all females to read Mrs. Ellis' most excellent works to "Wives," "Mothers," and "Daughters," being just as applicable to the "women" of America as of "England." Mrs. Sigourney and Mrs. Farrar, and others, have given to their countrywomen some very just and appropriate thoughts, which every lady should read. And although written many years since, and in a different state of society, yet Mrs. Barbauld's Essays and Mrs. Chapene's Letters, are still, in all their essentials, as good as ever, and may be read with much profit and interest.

It should ever be borne in mind that none but the upright in heart, and those who are candid and conscientious, are really capable of true and lasting friendship. Be not hasty in forming intimacies; wait until you have had sufficient time to know the latent character, temper, and disposi-

tions. As Young has beautifully said, "*Judge before friendship, then confide till death.*"

A young lady may be greatly benefited as well as happy with a well-chosen friend for her companion. It is even desirable that every young lady should have one, at least, as the heart seems to require its object of warm regard and fond attachment. If you select one for your friend whose principles are sound and whose aims are high, who has good common sense, refined tastes, and an amiable, gentle nature, you have a treasure that is priceless, and will add much to your real enjoyment and improvement.

Never suffer yourself to distrust or doubt the attachment of your friend, or to express such a thought, as nothing will cool regard so soon, as it denotes a jealous, suspicious, and even selfish propensity, the existence of which will turn *love into hatred.*

If the manner is not always equally warm, remember there are often upon the feelings the influence of some sad reflection, and that every heart has its trials and its sorrows, which sometimes weigh upon the spirits, and cool for a time

all other considerations but the one absorbing idea. This knowledge of ourselves should lead us to be lenient to others, and careful not to think or speak of any one unjustly.

Never allow yourself to appear over-sensitive about any thing. If you have received what you thought a slight, appear not to notice it, and never appear over-tenacious of your rights. It is a sure sign of a narrow mind, or a bad temper, that will not make you an agreeable companion long at a time.

Without being ceremonious and formal, be always polite. True regard and real esteem has her own silent manifestations, which are even more expressive than any great outward demonstration. The smile and glance of the eye, the warm pressure of the hand, have more meaning than idle words or more lavish exhibitions of affection, and can never annoy the feelings of others.

Never be so selfish in your intercourse with your companion in the society of others, that you cannot make yourself agreeable to all. Reserve all fondling and caressing for more private inter-

views; and study, wherever you are, to make others happy by bestowing your attentions more equally.

Never be rude and boisterous in your most mirthful hours. Never lose command of yourself, so as to become unfeminine or hoydenish. If slapping, or snatching, or rude play of hands is going on, just withdraw from the sport, and it will soon cease.

Never get into the habit of feeding each other's vanity by flattery. It shows a want of modesty and delicacy to seem desirous to know what your gentlemen acquaintance have said in your praise, and if you cannot be happy in some better way it is a bad omen.

There are some young ladies who allow themselves to jest, and laugh, and make sport of all that occurs, and even to ridicule their friends and speak lightly of them, merely to appear witty and funny. This will always give you pain, and cause you deep sorrow when you are alone with your conscience, if you ever indulge it. Cheerful wit and innocent and harmless gayety can better be procured by other means, and you will give

more real pleasure to your friends, without injuring others or yourself.

You should always fear to trust any one who can thus trifle with the sacredness of character and make light of others. It has the effect to harden the heart to all the finer feelings, sear the conscience against its gentle chidings, and to blunt the keen and ennobling perceptions of moral beauty.

It is a direct violation of all those gentle teachings of our dear Saviour, that, if observed and practised, would make earth lovelier, and our intercourse far more interesting and endearing. It may cost some effort to refrain from such practices, but by a steady resistance, and the aid of the "Golden Rule," you will succeed, and your soul and all its qualities will be enlarged and ennobled by the attainment.

When young ladies allow themselves to ridicule each other, or each other's beaux, they may do a serious injury. Strange as it seems, it has its effect on the feelings, and sometimes changes and distorts the views, misleading those who are most addicted to the practice.

If your education has done for you what it should have done, you will have too good a sense of propriety to deride any one. If any person happens to be where you are, who has natural defects, or is ignorant, or awkward, pity, rather than give them pain by scorn or laughter; rebuke any one who will do so unkind an act.

If your feelings are right, you will not waste time, and will not allow it to be frittered away in nonsense and idleness.

You will be more respected and valued for showing a love of industry and occupation. It need not interfere with your most social visits, and will prove a valuable habit through life. On this matter the practice of young ladies is vastly different. Some look back upon their days and see nothing accomplished; others can note a tissue of deeds performed, and real valuable labor accomplished, and with it comes to the bosom an amount of satisfaction that nothing else can equal.

If you make presents, let them be of your own needlework or books. The merest trifle, given as a token of kind feeling or remembrance, is often

cherished with sentiments of real pleasure. It is not the costliness of the gift, but the feelings that prompted it, that give it value.

Cultivate an easy, graceful carriage and deportment, and beware of those who call every thing but a coarse, rough, and ungraceful behavior, *affectation*. A proper sense of the dignity of the soul will prompt to exertion in the most noble and worthy bearing, and the most refined and elegant demeanor proceeds from "*self-respect*, *self-possession*, *honesty of purpose*, and *kindness of heart*." Learn the difference between the true and genuine politeness which proceeds from benevolence and kindly feeling, and that which is *merely artificial*.

Be open, candid, honest, and never, as a creature of the all-wise God, allow yourself to practice deception.

Have few but well-chosen correspondents. Never write any thing you would not like to have seen by others. Think before you begin what topics you wish to introduce; and always, in replying, notice the contents of your friend's letter, and write of those things that will most in-

terest her. Letter-writing is very improving, and should always be done with neatness and care. Select topics that shall be useful: your reading, and opinions of authors you may have read.

In all intercourse forget not your accountability to Him who is perfect and holy.

DRESS AND PROPRIETY.

No one should be wholly inattentive to personal appearance, and none should be so devoted to dress and fashion, as to betray a weakness of intellect, or the want of a well-balanced mind.

A suitable regard to neatness and personal habits will produce both self-respect and the respect of others. It dignifies poverty, and all will allow that it has a pleasing and decided influence on the mind.

"As a fine picture derives additional beauty from judicious framing, so the charms of an accomplished woman become enhanced by a proper regard to her attire;" but the slave of fashion is a pitiable object, and nothing can be more absurd

than the adoption of every new style of dress the moment it makes its appearance.

The true standard of propriety is a medium one. Neither adopt every rising novelty of the day, nor reject a consistent and becoming compliance with those alterations and changes which reflection and judgment pronounce desirable.

Neatness, taste, and simplicity, should be the characteristics of attire, and always adapted to the condition and station in life.

Due attention should be paid to the seasons and weather. It betokens culpable ignorance, as well as egregious folly, to be unseasonably attired.

When the *real* or *supposed* demands of fashion involve a sacrifice of health, or endanger life, let the mandate be sternly and *vigorously* resisted, and contemned.

It is not in costliness of material, nor in brilliancy of colors, but in the felicity of adaptation of color, style, and manufacture.

A lady should study the style of dress most appropriate and becoming to her, and follow it. It is well known that different colors suit different

complexions, and different styles different figures. Every lady should have taste and cultivation enough to be able to decide herself on the fashion, and dress most suitable to her person.

A person's character is so much indicated by the dress, that one need hardly be told it in a more expressive language.

To dress simply, and without ostentation, is a mark of modesty. To wear many bright, glaring colors, or a flaunting red, yellow, or sky-blue hat, covered with gay ribbons, and as much jewelry as can be loaded on, gives evidence of an uncultivated mind and taste.

A waist too small for the natural proportion of the form is the worst possible deformity, and produces many others.

No woman who dresses tight can have good shoulders, a straight spine, good lungs, sweet breath, or be perfectly healthy.

It is always important that the head and feet be in the best order. If a lady is obliged to receive company *en dishabille*, it is a sure sign of her good breeding, if she make little or no apology, and appear perfectly at ease.

A person who is innately vulgar will change their manners with their dress.

In endeavoring to avoid display, be careful of the opposite extreme—prudery.

A lady in her own house should be more plainly dressed than her guests. It is bad taste for a lady to draw on her gloves when visitors enter.

Gloves should always be removed at dinner.

Ladies of good taste are seldom much dressed in the morning. Plain, neat dresses, of common material, are most appropriate. Ornaments with brilliant stones are unsuited to morning costume; only some simple pin of gold, or those in which opaque stones are introduced, should be worn.

Extravagance in dress is always unbecoming, but an appropriate and fitting style gives a favorable impression to all who can appreciate the beautiful and agreeable in art, and no one should undervalue its *silent influence*.

A happy medium is most desirable, and can be secured by doing perfect justice to the toilet, and at the same time seeing to it, that no *moral*, *social*, or *intellectual* duty is omitted or slighted.

A FEW HINTS AND PERMANENT RULES.

A LARGE person with prominent features should never wear a small hat; the reverse with small persons.

Yellow, lilac, and red, are most trying to complexions.

Pale persons require pink linings; those who have much color, blue, or straw color, or white. A brunette or dark complexion should wear white lining, with delicate rose trimmings.

An extremely red or yellow complexion should not wear high colors. A close cottage is generally becoming, and never unfashionable.

A tall figure should not wear stripes nor a short one plaids. The dress should suit the complexion, the same as the hat. A short figure should not wear so full a skirt as a tall one. Tight sleeves, without trimmings, will do for full forms, the medium height, or below it; but to a tall, slender figure they are very ungraceful, unless trimmed with folds or drapery.

A couple of wide tucks, which give the ap-

pearance of two skirts, are pretty for an evening dress, made of delicate materials. Any trimming down the front or sides of the skirt increases the apparent height. Capes never become square shoulders unless they fit the form. Loose dresses are prettiest for morning, fastened at the waist, with plain cuffs and collars. High-necked dresses are simple, and generally becoming. Dresses with loose backs are only becoming to slender and fine figures. Light and transparent materials make the most becoming evening dresses. White thin muslin is the most beautiful bridal dress, and a white lace vail the prettiest ornament for the *head*.

Cuffs or narrow lace give a neatness and finish to the dress, and is always becoming.

A dress should be well fitted to the form, but perfectly easy in every part. A waspish-looking waist can never be considered handsome, as it is at variance with the laws of nature.

THE MOUTH.

There is nothing which demands so constant and unwearied attention as the teeth.

Purity of breath cannot be too highly prized, as the want of it is a great misfortune, and cannot be possessed without scrupulous care of the teeth, though it arises sometimes from other causes, such as catarrh, diseased state of the lungs, and a disordered stomach. These difficulties should be treated, and the cause, if possible, removed. But cleanliness and attention to the mouth and teeth will assist to remove the inconvenience.

The tooth-brush should be used at least morning and evening, and a powder made of charcoal, prepared chalk, and Peruvian bark, is as good as any dentifrice, except that prepared by the dentists.

A clean, white set of teeth, makes the most ordinary features beautiful, and no pains or care should be omitted to preserve them.

The habit should be formed as soon as the teeth have their growth, and should never be broken, of cleaning them morning and night.

If there are any signs of decay, lose no time in having it removed by a skillful operator, and have the cavity filled. Parents have an important

duty on this subject, though it is much neglected, even in the midst of great enlightenment.

If the breath is impure from other causes, . air, riding on horseback, gargles of myrrh, ıth proper attention to the state of the bowels, will palliate the affection, and ultimately relieve it, if not too deeply settled.

THE NAILS.

Every thing else may be as it should, and yet, if the nails are neglected and become long, or allowed to present the untidy aspect of a black border, it shocks the feelings, and deeply lessens ır estimation of the character. Wash t. , brush, and clean them while *washing* fro. ımpurity that gathers. It is easily done, and should never be omitted. Cut them often, and keep them even with the fingers.

THE HAIR.

If the head is dry and feverish, and the hair husky, oil it occasionally; it will preserve it in a

more healthy condition, and prevent it becoming gray. If, on the contrary, there is too much moisture and natural oil on the hair, and it comes out, wash the head with something to strengthen the roots; for instance, a weak solution of alum, brandy, and oil. Macassor oil is also good to strengthen the roots, made as follows: Three quarts of common oil, half a pint of spirits of wine, three ounces of bergamotte. Heat them together, and when removed from the fire, add four small pieces of alkanet root, keeping it covered closely for several hours; then strain, and it is ready for use.

Another and more easily made oil, which answers all purposes, is prepared by mixing one part brandy with three parts of sweet oil. Castor oil is by some thought to be *still better*, and it may be finely scented with oil of jessamine, or rose, lavender, bergamotte, or lemon.

To remove hair from the nostrils nothing more is necessary than to dilute some hard-wood ashes, and with the finger apply the mixture within the nostril, and in a few moments the hair can be removed without pain.

Many prefer the use of the hair-dye to wearing false pieces, when the hair has become so changed as to look unnatural. Where it is but little changed it is easily remedied by a strong solution of the best kind of *lunar costic*, laid on with a common camel's hair brush. It is easily done, and requires no washing off. When the hair of children is inclined to grow low upon the forehead, it is said that either of the following are good preventives: Parsley water, acacia juice, gum of ivy, juice of the milk thistle, and the gum of the cherry tree. Those who use the *lime* and *litharge*, now so commonly known, are informed that brushing it out, instead of washing, is much the best, and then wet the hair with vinegar, and when dry, oil it. This is the only way it can be used without injuring the hair and caus ing it to come out.

The hair should be combed and brushed well every day, and no dandruff allowed to appear on the outside. Clean, shining, luxuriant hair, is a beautiful ornament to the human face, and its softness and smoothness depends much upon the method of treatment. This is evident from the

appearance of neglected animals. Take good care of the hair; it is to the face "what foliage is to a landscape."

THE EYES.

Never sit too long in perfect darkness, nor exposed to a blaze of light. Sudden transitions are not good. Avoid reading small print, or straining the eyes by looking at minute objects, or looking at the sun. If the eyes are disordered, it is not well to read by candle light nor at dusk. Never gaze on glaring objects, nor allow too much light in your sleeping apartment. The furniture, drapery, etc., should not be altogether white; and if the eyes are weak, there will be much advantage in having green for the prevailing color of your room. The short-sighted should be accustomed to holding their book as far off as possible, and the long-sighted as near as may be.

Bathing the neck, and head, eyes, and face, in cold water every morning, strengthens the eyes and nerves of the face, and is a most excellent practice.

THE SKIN.

The cleanliness, activity, and flexibility of the skin, are of the highest importance both to health and beauty.

The just proportion of the fluids and the circulation of the blood are determined, in a great measure, by the skin. If these fluids become thick and languid, the whole momentum of the blood is repelled toward the interior organs.

The value of keeping the skin clean and pure is obvious to every sensible mind, whether considered in a medical, moral, or cosmetical view.

On places where impurities are suffered to obstruct the pores of the skin, the insensible perspiration is not only suppressed, but the absorption by the skin is also destroyed; and if the body is allowed to become crusted over with a coat of perspired matter, it renders the blood equally impure, and will, of course, impair the health.

The whole surface of the body, and especially the joints, should be washed daily with pure cold water, particularly in summer, as the perspiration then is of a peculiarly clammy and unctuous

nature, obstructing the pores. Every person can, by beginning with water not entirely cold, practice the daily bath with the wash cloth and coarse towel, without getting cold.

Cosmetics will not be needed if the circulation and blood are in a healthy state. It will be useless to attempt to remove any scorbutic or other eruption from the face, without bestowing proper attention on the general state of the body, and particularly the fluids whence these irregularities derive their origin. There are three important considerations to preserve a fair and healthy skin.

First.—Proper attention to insensible perspiration, by which nature expels all acrimonious and useless particles.

Secondly.—The purity of the fluids. This depends on a free perspiration, and a vigorous state of digestion.

Thirdly.—*A free and unrestrained circulation of the blood.*

When a face is *blotched*—which is more inveterate than pimples—take a pill, and use a wash made of two drachms of sulphate of zinc, dissolved *in six* ounces of water. Wet the face with this,

and gently dry it, and then touch it over with cold cream. Should pimples be troublesome, a simple wash of epsom salts, externally, and taken in small doses of a tea-spoonfull, will generally cure. The red precipitate is also good for most kinds of pimples.

MODELS OF INVITATION CARDS.

Mrs. —— requests the pleasure of Mr. and Mrs. ——'s company, on Thursday evening, at six o'clock.

Separate notes should be sent to the sons and daughters, if their company is desired.

The answer should be:

Mr. and Mrs. —— accept, with pleasure, Mrs. ——'s invitation for Thursday evening next.

If a refusal is sent, it should be expressed thus:

Mr. and Mrs. —— regret that it will not be in their power to accept Mr. and Mrs. ——'s kind invitation for Thursday evening next.

The date should always be put at the bottom of the note, on the left-hand side.

LETTERS OF INTRODUCTION, NOTES, ETC.

Dear ——This will be handed you by my friend, Mr. ——, with whom I beg leave to make you acquainted. Mr. —— will stop in —— a few days, and any attention that you may have it in your power to show him during that time, I shall be most happy to reciprocate.

Very truly, J. B——

J. E. S——, Esq.

Mrs. —— will be greatly obliged if Mrs. —— will favor her with a call this evening, at eight o'clock, having some business of particular importance to communicate. The favor of an answer is requested.

Answer:

Mrs. —— acknowledges the receipt of Mrs. ——'s note, and will do herself the pleasure to call at the hour appointed.

A letter of introduction should always inclose the card and address of the person introduced.

Notes of invitation should always be sent in the name of the lady of the house.

Invitations should be answered within two days.

White, plain cards are in better taste than figured or embossed ones.

A letter should be commenced one third of the distance from the top.

There is nothing that looks *worse* than an ill-shapen or badly superscribed letter or note. It should ever be as in the following example:

Miss Josephine Augusta Holdredge,

No. 6 Warren street,

New York.

BEHAVIOR TO GENTLEMEN.

It is a mistaken idea some ladies have, that they should put on a constrained air, and a reserved, stiff, and unnatural manner, before gentlemen. A rule of conduct that would make you an agreeable friend and companion with your own

sex, will not fail to make you such to that of the other. Never feel any more embarrassment in conversing with a gentleman than with a well-bred and intelligent lady.

It is a nervous effort to please and make a favorable impression that defeats its own object, as when the mind is confused and preoccupied with anxieties, there can be no agreeable and pleasant intercourse.

The more pure and elevated your sentiments are, the less you will think of trying to make a conquest. This object is entirely unworthy your nature, and should never find a place in the female heart.

Arts and artifice should never be used to secure an agreeable beau merely as a convenience. Be above any thing of the kind; it is not honorable, and will result in mischief.

Young ladies are in very great danger of misplacing their *affections*, especially in early life. There is a restless craving of the heart for sympathy, and the tendrils of the feelings are seeking support and some object upon which to twine and cling; and how often they attach themselves to

the nearest and first that seems to look fair and inviting, without knowing whether it will be a *safe prop*, or only a defective one, that will crush the vine and destroy the flowers!

There are some who show so strong a preference for the society of gentlemen to that of their own sex, that it becomes painfully *apparent*, and exposes them to unkind remarks; and thus they lose the respect and good opinion of their most intimate companions.

Those young ladies are ever the most agreeable in all circles, who seem to think the least about matrimony, and are generally sought and preferred before those whose minds are evidently occupied with little else.

Since it is man's prerogative to make the first advances, and be marked in attentions, it is the best way to leave the matter entirely in his hands, and to dismiss the subject as much from the thoughts as possible, until they are called to it by his own professions of regard. This course lived up to, and followed out, will save many *disappointments, broken hearts, and unhappy matches.*

Every young lady should be so educated that

she should have abundant resources of refined and rational enjoyment within herself, in her own home, among the friends of her family, and female companions, and leave all things connected with matrimony to their own natural course.

There are enjoyments connected with every period of life that naturally belong to it. Those of our youth are some of the choicest we ever experience. Warmth, generosity, and freshness of feeling, give intensity to all pleasures, and freedom from care and responsibility leaves the mind more open to the emotions of all social enjoyments.

The business of this period is, to be a good daughter and sister, to improve in mental and moral attainments by every end and method in your power, do whatever will best develop the physical nature, and secure health, peace, and happiness for present use and future good, and think of marriage as *desirable only* when it comes unsought, and marked by *fitness in all respects;* and then youth will be none *too long*, and you will be quite soon enough sought by the wise and *good* of the other sex.

A young lady, receiving company apart from the rest of the family, is accompanied with many awkward circumstances, and had generally better be dispensed with, as it must be attended with much waste of time; and if a young lady is conscientious, she will feel very uneasy, and desirous of some more useful employment, while the gentleman will get an idea that his visits are thought to be particular.

If gentlemen are received in the morning, they should be seen in the sitting-room, where their visits can be shared with the rest of the family. It will give a far better opportunity of judging of character, as you will see them in their intercourse with the various members of the family, their treatment of children, and the respect they show your parents. Never let the idea get out that you are always at liberty, and ready for company at all times, sitting, as it were, waiting for a beau. It shows a want of self-respect and a well-balanced mind.

If you ride with a gentleman, be particular to return at the hour you are expected, and not voluntarily prolong your ride till after dark, even if

there is no one at home anxious at the delay. It is never well to be lavish of your company or time to any one. It will detract from your personal dignity, and lower respect.

Be familiar with the best authors on all subjects, and you will have a wide and agreeable range of topics for conversation, and not be obliged to resort to common gossip, and then you can talk of *things* rather than the affairs of friends and acquaintances.

There is a difference in trying to appear learned and making a show of pedantry, and holding intelligent conversation, and discussing literary points, newspaper and magazine topics of present interest. If you wish to be kind to a gentleman acquaintance, encourage him to speak to you of his own concerns, and show a friendly interest in them, and encourage him to noble deeds and high attainments. I have known interesting cases where young ladies have been useful in doing so, and after the lapse of many years, have received warm expressions of gratitude for such words of kindness and encouragement, with strong assurances they were not lost.

The society of gentlemen friends, of approved character and known moral worth, is pleasant, and may be improving; "but do not be afraid to refuse the acquaintance of a known *libertine;* it is a tribute you owe to virtue, and, if more generally paid, would do more to purify society, and to keep the moral standard high, than the laws of the land or eloquence of the pulpit."

The above quotation from Mrs. Farrar is full of truth and just sentiment, and should be deeply pondered by all ladies, until they learn the extent and effect of their own personal example and influence, and its value and importance in giving the *right tone to society.*

It is not difficult to ascertain the true character of gentlemen, as fathers and brothers generally know, and can greatly aid you in selecting only such for your friends who are free from immoralities, and are truly deserving.

Young ladies often suffer intensely from wounded affections, and no doubt it is the secret cause of much ill health, insanity, and even death. To guard against evils of so much importance to females, should be so well understood that every

and direction of fancy, for she often turns traitor, and unmasks her *seeming divinities*, showing them but *depraved mortals*.

When this point is settled, and the door of the heart is safely locked against unworthy intruders and occupants, there will be a calm peace and serenity of mind, and when the right one comes there will be a mutual admiration of personal qualities and endowments, that will be a safe foundation for a strong rational and individual attachment, and when connected with sincere piety on both sides, it will add to the happiness, and strengthen the highest and holiest feelings of which we are capable, and will fill the soul with gratitude to God for those endearing domestic relations which He has formed, and for leaving us that "*only bliss of paradise that has survived the fall.*"

It has been said, "that woman's love should partake largely of *gratitude*;" and if she would *only* love when asked to do so by a man *worthy* of her esteem and confidence, she need not suffer from heartbreakings and disappointments, and at the same time be sure of a good husband.

young lady should know *how to protect herself*, which can be easily done.

In the first place, she should never mistake a common liking for a *particular regard*, and commence building castles. She should be incredulous, and have an honest dread of being *disappointed*. She should keep a close watch of her preferences, and when she finds that her happiness is greatly affected by the presence or absence of any one, it is time resolutely and decidedly to turn the thoughts to something else, and never allow any one to know any thing of it—not even a sister; and with sufficient self-command it can soon be entirely subdued, and she will be saved the bitterness of misapplied and wounded affections, and the many sorrows of disappointment. Besides, the power gained by self-control and mental discipline will be a permanent benefit to the character. It is, indeed, vastly different when the attachment has been mutual, and the feelings have all been placed upon its object of fondest regard, and, at last, have felt that they have been suddenly rent, and are left alone to struggle with their agony. Nothing, nothing but vital piety can

be a sufficient remedy for this, and the cure which religion brings will improve the character, and raise it above its own selfish desires, and fit it for happiness in *any station of after life.*

CHOICE OF A HUSBAND, AND REQUISITES OF CHARACTER.

It is not our aim or intention to give advice in regard to the age or time when young ladies should marry. But physiologists all agree that the body and mind should be well developed and matured, and sufficient time given for the consolidation of the constitution, before they enter upon the trials and cares of married life. There are circumstances that would seem to make an early connection of this sort allowable, and even desirable; but on the part of the female there must be generally more lost than gained when she gives up all the varied pleasures and improvements of a young lady, and involves herself at once with responsibilities and cares, for which she must be unfitted and unequal at so tender an age.

The choice of a husband, and a final decision

on that point, is one of greater importance than is usually thought, as it involves the destiny of life and its whole of happiness.

It should never be lightly regarded, as the mind should have on this, as well as other important subjects, fixed and decided principles of action and of choice, which will always be a safeguard. The higher the standard of character is placed, the more rare and various the requirements, the less danger there will be of suffering from "*falling in love*" and repeated disappointments. To one who observes life as it is, and who sees it in its different phases and aspects, a good opportunity is offered of learning human nature, and also what qualities are most desirable in man to be the kind, agreeable, intelligent, respected, and beloved companion of life. But these opportunities are not often enjoyed at the right season, and thus sore and serious mistakes are often occurring, which can only be remedied by making certain requisitions of character and principle the only standard of choice. A subject of such magnitude and importance should not be left to the idealities of *romance* and the sole guidance

and direction of fancy, for she often turns traitor, and unmasks her *seeming divinities*, showing them but *depraved mortals*.

When this point is settled, and the door of the heart is safely locked against unworthy intruders and occupants, there will be a calm peace and serenity of mind, and when the right one comes there will be a mutual admiration of personal qualities and endowments, that will be a safe foundation for a strong rational and individual attachment, and when connected with sincere piety on both sides, it will add to the happiness, and strengthen the highest and holiest feelings of which we are capable, and will fill the soul with gratitude to God for those endearing domestic relations which He has formed, and for leaving us that "*only bliss of paradise that has survived the fall.*"

It has been said, "that woman's love should partake largely of *gratitude;*" and if she would *only* love when asked to do so by a man *worthy* of her esteem and confidence, she need not suffer from heartbreakings and disappointments, and at the same time be sure of a good husband.

Where there is real and consistent piety, and the personal manners and appearance are mutually pleasing, this of itself gives assurance that each will conscientiously endeavor to do right in *all things*, and is the only foundation and *sure hope of domestic happiness*.

But where these evidences are wanting on both sides, still there are moral qualities, so amiable and worthy, cultivated and cherished for their own intrinsic worth and their pleasing loveliness, and are so essential in the practical duties of life, and in the domestic circle, that these must become the first and last considerations in choosing a husband, a friend, and companion for life.

If a woman of correct moral feelings finds herself connected for this world with a man who is dissipated, vulgar, and profane, how can the smile of affection light her eye, and warm her heart—how can she love, unless she herself assimilates to him, and becomes as he is; and in such an atmosphere *love* never lives at all.

The greatest danger at such a time is, that the true character may be cloaked and kept out of

sight, and the lover manage to deceive, until he has secured the object of his preference.

A young man may have a fine person, polished manners, and interesting talents, who is perfectly destitute of principle and regard for the sacredness of religion. But never trust a man who can trifle with his God, or scoff at serious things. It is practical infidelity, and no woman can be happy with one destitute of motives for the highest morality, and a conscientious and realizing sense of accountability.

Wealth and station, and a mere pleasing exterior, are apt to captivate the imagination of the unwary, and too often lead the affections astray by the tact and faculty woman possesses of supplying her *hero* with every quality that the heart can love or desire. She need not undervalue these things when they come in as additions to the great essentials in character, but let her beware *how she trusts to these alone for her happiness.*

If a man is addicted to low company and pursuits, it is a sure index of his tastes. Such indiscretions and even *vicious indulgences*, and

intemperance in the young, are in the minds of some thought to be but mere trifles, as a kind of *measles*, that must be passed through; but there are *no trifles* in character—no necessary evils that cannot be avoided. The errors and vices of young men, when they do not ripen into habit, impress a blot on the name and feelings, which is rarely effaced, and, if continued, are the very practices which destroy the finer feelings, blunt the moral sensibilities, weaken the mental faculties, and paralyze the sympathies and affections.

If you were about to draw a portrait suited to your taste, you would begin by forming in your own mind the exact and distinct image of what you wished to delineate on canvas; and the first step in the choice of a companion is to consider, next to a character of decided moral principle, what dispositions, acquirements, business habits, and tastes you would have him possess.

These should, so far as is possible, harmonize with your own, or, at least, accord with your views on these points.

Be sure that on those subjects from which you derive most enjoyment, you are not, at least, re-

pulsed, and ridiculed for having such strange fancies as a love of music, drawing, poetry, or even of reading. We doubly enjoy when the pleasure of our own is thrilling in another heart; like sweet sounds is the intercourse of *corresponding minds.*

Perhaps there can be no natural quality more desirable or essential than a kind nature, full of sympathy and consideration for others. This is seen and made apparent in the treatment of mother and sisters, far more than in animals and pets. I have known men so devoted to a dog, or a horse, or a bird, that a wife was a secondary consideration.

Kindness to all animals, and every thing that hath life, which God has created, is good evidence of a kind nature, as also the feelings expressed for the unfortunate and sick.

Industrious and regular habits are worth far more than a mine of gold, *connected with all the other desirable qualities,* and should weigh more in a decision of this nature than any *possession of present wealth.*

Temperance lies at the root of all the *virtues,*

and its opposite is the *bane of home.* No young lady should *dare* trust herself with one who uses any intoxicating drink as a beverage; her own happiness is too sacred, and the woes of inebriety too great, to be esteemed lightly. These evils may be avoided when considered in time; but a life of sorrow must be the result of an opposite course, as too many have already *realized.*

HINTS ON IMPORTANT SUBJECTS.

LADIES, generally speaking, are great observers of minutiæ, and are almost intuitively sensible of propriety or impropriety. Their minds being less occupied in important concerns, their senses on these subjects acquire an acuteness that man can rarely possess. Moral worth and personal accomplishments will secure their highest esteem.

The parents or guardians of a young lady should be addressed, if the young lady herself is willing to receive attentions. A clandestine intercourse is more or less injurious through life;

the romance is gone, but the memory of an indiscretion *remains* like letters upon *marble*.

The circumstances ought never to be such as to justify an ill-assorted or repugnant marriage. If indifference of heart be felt, better remain *single*. The *taste* and *feelings* should be in unison if the tempers are not.

The demeanor of a gentleman toward the object of his addresses should be very circumspect in company; he should neither neglect nor pay her too marked attention.

An exhibition of courting in society is equally indelicate and offensive, bringing both the understanding and good taste into question; beside, it is a display of selfishness and vulgarity, that the truly refined will scrupulously avoid.

To be *ever* kind, attentive, and obliging, to be *never* coarse, rude, or unfeeling, are the best rules to govern a gentleman's conduct in the presence and intercourse of ladies.

A young lady should be in no hurry to accept a lover. Let her know him a sufficient time to judge of his qualities of mind, temper, habits, and principles, before she makes so important a

decision. The same rules should influence a gentleman before he makes an offer that will, perhaps, control his destiny and his earthly happiness.

No man ought to marry, unless he can reasonably support the necessary expenses of a family, beside his other obligations. An *industrious*, *active*, and *sober* man, will find few obstacles in acquiring a competent living, with a prudent and judicious wife.

WEDDINGS.

Where a wedding is celebrated in the usual forms, cards of invitation are issued a few days previous.

The hour selected is usually eight o'clock P.M.

Wedding refreshments are provided by the bride's family, and every arrangement is seasonably made.

The refreshments are such as for any evening party, except the bride's loaf, which is a large one of the richest of fruit cake.

The bride is dressed in the purest white, wears few ornaments, none except what has been given her for the occasion.

A white silk lace vail or wreath of white flowers, of orange blossoms, usually artificial, are gracefully disposed for the head, as most befitting the occasion.

The bridesmaids are also dressed in white, but more *simply;* the bridegroom and groomsmen are in full dress and similarly attired.

The invited guests are received as at other parties, and when seated where the ceremony is to be performed (or when the party is large, standing), at the hour appointed they enter arm-in-arm, preceded by the bridesmaids and groomsmen, and they all take their places at that part of the room most conspicuous to the company, the bride at the right of the bridegroom, and so on in regular order with the others. When all are arranged, the clergyman proceeds with the ceremony. When this is through, they remain standing until congratulations are over. The clergyman shakes hands with them first, and then the relatives, saying what affection dictates, and then the company generally; ladies accompanied by gentlemen give accustomed salutations, first to the newly-married, and then to their parents and

friends. The bride is expected to have her choice in the wedding arrangements, and the parents of the bride their own preference in the clergyman, unless they choose to refer it to the parties concerned.

The groomsman privately thanks the clergyman for his attendance, and places in his hand, neatly inclosed, the marriage fee, which is usually in gold.

When the presentations and congratulations are over, the bridal party, which till now have kept their position, mingle with the rest of the company in any way they choose.

It is expected that the guests will retire earlier than at other parties.

All frolics at a wedding are wholly discarded, such as were common in olden times, though entirely at variance with true refinement.

After marriage the bridal party usually travel for a week or two. Upon their return the bride is expected to be "at home," for a few weeks, to receive calls from her friends.

In some places it is customary to designate the future circle of your visiting acquaintance by

sending cards to those only you may desire to retain.

The parents or friends of the bride send cards to her circle, and the bridegroom to his own.

It is not expected that a man, when he marries, will associate as freely as in his bachelor days with those of his own stamp.

In the first place, a bachelor is not *very particular* in the choice of companions; in the second, he has the taste of others to suit; and in the third, motives of economy, praiseworthy in the *new beginners*, may induce them to limit their circle of friends.

Those are most admired who, even amid the joys and happiness of the newly-wedded, manifest in all their pleasures a sound and practical *good sense*, and accommodate themselves to their known circumstances.

MARRIED LIFE

"It is not all of life to live." Happiness will not come as a matter of course. No condition is so susceptible of the keenest misery—no mental

suffering can be compared to that inflicted by the careless acts or words of the young *husband* or *wife*. The first year is generally a very trying one, as the real character is, during that time, gradually *unvailed*.

The husband, by a tyrannical and overbearing manner, may sear and *palsy* the heart that, protected and guarded by kindness, might have continued to pulse with affection till life's latest hour.

The flowers of feeling, and the delicate tendrils that twine around its strong support, may be rudely crushed and thrown off, never to *bloom again*.

Sharp tones and unkind reproof should never mar the music of home. The wife is not always understood. Her nature is so delicate, her feelings so tender, her hopes so bright, and her love of domestic happiness so strong and pure, that disappointment and neglect will destroy it all.

Let each remember, if they would be happy, that on either side a quiet yielding is always best. Each have rights and opinions, but they must not *clash*; neither should the submission be all on one side. Let the *Golden Rule* be the only *rule*, and *domestic happiness will be complete*.

SUCCESS IN BUSINESS.

Foremost in the list of requisites are *honesty* and *integrity* in every transaction. A straightforward course of energy and perseverance, with economy and good management, will secure in any employment a *noble independence*.

Agreeable manners contribute much to one's success, all preferring the pleasant tone, and kind look and manner, to morose uncouthness.

The loss of property is generally the result of misplaced confidence, therefore beware who you *trust*. The too *credulous* and *confiding* are ever the dupes of knaves and impostors.

Punctuality is indispensable. Be exact in every thing, especially in *payments*. The careless, regardless of their promises, will have every avenue to wealth *closed against them*.

Judge of all by what they *do*, not by what they *say*. Notice what they do in unguarded moments. Without the art of *saving*, none can prosper. Those who *consume* as fast as they *earn* must content themselves to be *poor*. We fail of competence as we do of future happiness.

We will not *deny ourselves* for the sake of *coming good.*

EARLY CARE OF INFANTS.

No female, no young lady, should consider her character complete, or her "education finished," that has no knowledge of the infant life—that does not understand its necessities and wants, and that cannot render kind and beneficial aid to others in this common and anxious duty.

If she may not have time or opportunity to read "Dewees on Children," or "Combe on the Management of Infants," which are interesting and valuable works, yet the simple rules that are most requisite for practical use are here designed to be so comprehensive and intelligible, that thus a few of the most important duties may be easily learned.

Infants often receive serious injury, that causes disease and death, by mismanagement in the *first few days of life.* I knew a nurse that adminis

tered a dose of salts to an infant who had every indication of health, but the painful result was, that the tone of the stomach was so entirely destroyed that it could not digest its natural food, and was in constant distress. It grew in length, but not at all in flesh, until it was eight or nine months old, but its suffering cries were never hushed only by anodynes, night or day, until they were hushed in death.

MEDICINE.

The natural food of the infant is all that it requires at first for cleansing the stomach and bowels, and this will do it sufficiently. The less a child is dosed by medicine, simple or active, the better it will be; and it is only when a child is deprived of this, its first food, this natural provision, that a gentle laxative should be given.

There are cases where active medicine is needed to save a child, but then a physician should be promptly called, unless a common dose of oil will relieve. As a general rule, however, when children are well managed by a *judicious*

nurse, they will seldom need medicine of any kind.

THE FOOD.

This is given first as a medicine, and should be given early and repeated often until the body is cleansed; but for nourishment, the usual time is from two to three or four hours, as the child may seem to require it. Its active cries will generally determine, though if its cries and uneasiness arise from oppression at the stomach, then giving food will only increase the difficulty. After a child has satisfied its hunger, some rest and time is necessary for digestion, and the intelligence of the nurse and the mother should decide the matter. The mother, too, should take particular care of her own diet, that it be *temperate*, simple, and nourishing. Nothing crude, or calculated to produce acidity, or that is not easily digested, should be ever used, as the quality of her nourishment will be injured, and her child must consequently suffer. If the child be brought up by hand, the milk of a new milch cow, mixed with one third water, and sweetened with loaf

sugar, should be the only food given until the teeth come. Cake or bread, or even arrow-root, are not thought to be good at this age. If a cow is fed on "still slops" it is very unhealthful, and should not be used.

THE NURSERY.

Fresh, pure air is indispensable in this home of the child. A room where there is a fire-place is best, as then there is some chance for circulation if the doors and windows are closed. But a free ventilation is all-important, as a child may be well nursed and cared for; but if he lives and breathes in an impure, too much heated, or close atmosphere, it will not do well. Children will die if they cannot have good, pure air. They who have seen insects or animals deprived of life instantly in an "exhausted receiver," for the want of air, will understand the use and importance of what we breathe. "Dead flies," in a close room, have died for want of *air*, and should be a warning.

THE BED.

A crib beside the mother, with a plenty of warm, light covering for the child, is best, but there it must be kept sufficiently warm. Folded blankets, or a straw matting laid upon a feather bed in warm weather, is a good bed for an infant. It is not well for a child to sleep on its mother's arm at night, unless the weather is extremely cold. It is often difficult to prevent, if you once begin; but the child is necessarily too warm, and its head is apt to get covered, and it is very bad to have them inhale so vitiated an atmosphere; besides, they seek food too frequently. A child usually needs its food but twice in the night.

RIDING.

When a child is a month or two old, it may be taken out every fair and warm day to ride in a child's wagon; but its eyes should be carefully protected from the light, and its feet and every part of its little body should be kept warm.

Too warm a bonnet is not good, keeping an in-

fant's head too warm, induces weak eyes, eruptions on the head, and greatly increases nervous irritability. Caps, for this reason, are not used as formerly. The head of an infant should be protected from draughts of air, especially while sleeping, though great care should be taken not to have the head sink into the pillows.

Riding is good for a child.

THE LUNGS.

These are so compressed before the first breath, that they will sink in water, as has been proved. If they have drawn one inspiration of air, they will swim.

The condition of the lungs, in an infant, before having *breathed*, is like a "squeezed sponge," and they expand as soon as they come in contact with the air. The air rushes in by the nostrils and mouth, and the force carries the expansion beyond the natural state; this acts as a stimulus upon the muscles, which immediately contract, and expels the air till the lungs are reduced to less than their natural capacity, and as the air rushes in they

are thus set in motion by atmospheric pressure and elasticity and muscular force conjointly.

PERCEPTIONS.

The first curl of a smile is the first indication of pleasurable sensation. Its dawn at first is hardly perceptible upon the little lip, yet it is a sweet indication that a human being has for the first time tasted the sweet of the cup of life.

MENTAL DIFFERENCES.

There are constitutional differences of the body, both of hereditary descent and of the individual, making one infant quicker than another in bodily sensations, but of the mental differences there can be little known, except that children of great sensitiveness and much irritability are most likely to go off in convulsions; and even if they escape these, they have not the same stamina and permanence as those of a more tranquil temperament. Great care is necessary, and all the knowledge of the physical frame is highly useful to those who

have so important a charge as the beginning of human existence.

CHILDREN—MANAGEMENT AND MAXIMS.

GREAT pains are taken to train animals for *use* or *amusement*, and, without the faculty of reason, can be taught a variety of tricks, and to be submissive and obedient to the requirements of their masters.

The faculties of children often lie dormant for the want of proper exercise, or pains taken to develop and draw them out.

They are peculiarly creatures of imitation, but they can also be trained to a certain course of action, with judicious care and effort.

Nurses are said to have credit for giving first lessons in music. It is, no doubt, true that the formation of the musical ear depends much upon early impressions; those infants who often hear musical sounds soon learn to appreciate them; still, this sense is more acute in some than others.

It is well to have those attend upon young

children that are habituated to pleasant tones, and a clear pronunciation and accent. I have seen a whole family of children who had grown up with the broken language of childhood, for the want of care in breaking this habit. Indistinct utterance, awkward manners, and bad pronunciation, if learned or allowed in childhood, are seldom remedied entirely afterward, even with great care and pains.

The actual formation of the musical ear by culture was singularly demonstrated by a lad born blind, who, at six, had so dull an ear that he could not distinguish the tones of a flute from a violin. At this period he was presented with a piano, which at first only amused him; at length his ear caught the sounds, and he soon laid aside his other amusements, and the rapidity with which his ear was formed and perfected is without a parallel. The first time he heard the seventh symphony of Hayden, performed by a full orchestra, he instantly comprehended the whole, and played it on his piano with the greatest accuracy.

RULES TO BE REMEMBERED.

In the first place, prevention is better than cure. It is better and easier to keep children from wrong, than to enforce what is right.

In the second place, example is the best teacher, and has fixed many a lesson unalterably, before the child is capable of receiving direct instruction or obeying precepts.

In the third place, habits must be formed by showing the child how the thing is done. The Indian mother seems to know this, when, without a word, she places her little cold son by the fire to warm himself. She turns his back to the fire, lays one hand on his back behind him, and the other across it in silence, and the little brown creature intuitively obeys.

Showing a child, and seeing to it that the thing is done, will insure greater success than the repetition of a rule every hour, and the risk of having it broken.

In the fourth place, in all that we do, it is not so much for the immediate result as for the formation of the character when mature; and in this

view, nothing is unimportant, when we remember that the child takes in at every breath impressions and ideas. The mind is affected by the mental and moral atmosphere in which it lives, and is imperceptibly nourished and moulded as the body is sustained, and either improved or injured by the air it breathes.

In the fifth place, if you would not have all labor and care ineffectual, teach the child to obey. Make few rules, but never allow one to be broken. This in time will secure obedience. Be very careful not to require *too much* or you will fail entirely.

MISTAKES OF PARENTS.

The great object of early education is to preserve the child from evil, and not from *childishness*.

It is common for all who have had no *practical* knowledge, to believe that children may be made to be quiet and still, and brought into regulations of order and sobriety.

But the young of animals prove too clearly the

wants and demands of the animal system, to require that a child, any more than a young *kitten*, should be kept from play, and the free use of its limbs and its whole organization, though under the restraint and watchful care of a judicious parent.

I have known well-meaning persons to inflict a series of punishments for the *activity* that could not be repressed, when, if the child had been furnished with suitable diversions, and implements for the relief of its muscular and nervous energy, it would have been a benefit to the health of the body and the mind.

Artifice should never be resorted to on any occasion. It has been said, "A cunning trick helps but once, and hinders ever after." This should never be forgotten, as many children are thus taught lying and deceit, which lie at the root of all mischiefs.

Indecision, a weak and irregular exercise of authority, fosters self-indulgence, insubordination, and disobedience. Many a mother suffers the loss of her domestic peace in consquence of this very common mistake. Authority that com-

bines both mildness and decision, will produce in the child the greatest amount of happiness and obedience.

"Weakness," says Foster, "in every form, tempts arrogance;" and what parent would encourage in a child what will only be a source of future displeasure? Besides, an impulsive and irritating exercise of power frets a child, but rarely commands his obedience.

A FEW RULES AND HINTS.

It is always well to adapt punishment to the nature of the offense, if possible. For instance, if a child insists upon climbing on a table, it will cure him entirely to set him out on the table in the middle of the room, and spread the leaves, as it will be impossible for him to get down. His situation in a short time will become so very irksome, that he will have no desire to repeat the offense.

If he betray selfishness at table, let him be served last for this reason. If he hurt any one with a whip or plaything, it must be taken from

him entirely for a season; and so on, in all the little and frequent *faults*

Watching opportunities to curb the first determined risings of willful rebellion is an important consideration. With most children there is an era, and this often happens when the child is about emerging from babyhood, in which a struggle is made for the mastery, and the question has to be promptly decided, who is to *rule*—the child or the parent? Vigorous measures will be necessary at this juncture, and punishment, decisive and repeated, until submission on the part of the child is complete, will only answer the end desired. But one struggle will not suffice, without care, to insure obedience afterward.

Speaking of their faults has a disheartening effect, and has an unhappy influence on the feelings. Reproving a child severely in company, or holding any of its habits up to ridicule, is not well, and will tend to discourage and depress the mind.

Mere accidents should be overlooked, with a caution or warning, and the parent should discriminate between a fault and an inadvertence.

Lying and disobedience are serious faults, that

may never be passed over; but the disposition and moral sense will be injured if the small offenses are treated with the same severity.

Never keep a child in suspense, and say, "I will think of it," unless you intend to grant the request, for when the expectation has been thus raised, it is harder to bear *denial.*

Great patience is necessary in all our inter course with children. From some hidden cause, irritability and fretfulness must often be borne with, after all that we can do for their comfort. Unmoved serenity is all-important in such cases, as it can never be overcome by opposition or impatience, for it is often the result of some bodily infirmity.

Selfishness is a sin of early growth. We see it in the smallest child that stands upon its feet. He claims his own chair, his own wagon, his own toys, his own mother, if his rights are in any way invaded; and it grows with the growth, and strengthens with the strength. It is only to be overcome by an unceasing watchfulness to improve all opportunities, to call out the tender *feelings* of kindness which all children occasion-

ally display. It cannot be destroyed by authority, nor uprooted by commands; but can be regulated and subdued, in a measure, by calling into exercise the better feelings.

Affection should be cultivated. Parents are apt to be satisfied with the love they feel for the child, without thinking it necessary to call the same reciprocating emotion from them. The foundation of *family affection* is laid during the first ten years of childhood, and should be cherished as a plant of most tender growth. I have seen it wither and droop, for the want of care and nurture, till it became a blight upon all enjoyment, and a sting to every pleasure.

A tyrannical, and domineering, and revengeful spirit should be early crushed, or it will become a source of intolerable evil. The gentleness of Christ, the tenderness and compassion He felt, and exhibited, and taught, will touch the hearts of children, and produce the strongest impressions on their minds. It should be the maxim at all times, "Do unto others as you would have them do to you." *What can we do for children without the Bible?*

Benevolence should be taught and inculcated early. If the seed is not sown, there will be no harvest. It may be made a source of pleasure to a child to relieve the wants of the destitute. Send a child with some comfort to a poor neighbor, or a sick friend; it will bring a two-fold blessing. Accustom them to lay up their money to give to some poor object of pity, or to send Bibles to the heathen. They must be encouraged to give something that would cost them some sacrifice.

As you value a child's happiness and well-being in this life, preserve it from all unnecessary fears. Never startle them with sudden noise, or strange appearances, or ghost stories. They will do them injury that will continue for years. One alarming tale of murder, robbery, sudden death, mad dogs, etc., will leave an impression lasting as the life. We must not only do what we can to secure from alarming impressions, but cultivate resolution and fortitude to meet pain, sickness, danger, and sorrow, and to be useful in the various engagements of life. When our children are sick, while we do our utmost to relieve, to solace, and comfort

them, we should mingle resolution with our tenderness, and, if necessary, combine discipline with the kindest attentions.

A sense of importance is imbibed by children, unless there is care and pains taken to learn them "to take the lowest place," and to yield in all things to superiors. We naturally incline to consider the child's comfort and happiness so *important* that we are apt to forget that the child is receiving the same impression, and will never lose the feeling that his own wants are *pre-eminent*, unless we sacrifice a little of our own feelings of tenderness to establish a better feeling in them than supreme and entire *selfishness*.

Too many playthings have a bad effect. The child who may be allowed a few simple things, and taught to use them in various ways, leaving room for the mind to act, will find more real pleasure than that afforded by the most costly toy. Disgust and dissatisfaction with every thing is often produced by too great an effort to please a child.

The sooner a child can be taught to help himself, and to help others in any little way, the

better. Such exercise strengthens the faculties both of body and of mind, and will be the beginning of a habit.

"I can't" is often used as an excuse for indolence or disobedience, and should rarely be admitted, as upon resolute exertion depends success. The child can be taught to put up his own playthings, to dress himself in part, to pick up things for any one, and to wait on those who are busy, to some trifle. It will amuse and please a child more than much done merely to amuse and *pacify him.* It has an influence on the affections, and learns a child to help as well as to be helped, and makes him happy in pleasing others.

Teasing children has a very bad influence on their tempers and feelings. Catching them up from their play, interrupting them in their harmless and innocent pursuits and amusements, annoys and vexes them, and should never be practiced. The lives of some children are embittered, and the sunshine of their glad existence clouded, by a continuation of such unkind and injudicious treatment by mothers, or older members of a family. I have seen those that seemed to take

great pleasure in this kind of amusement, but it partakes of a nature that finds its pleasure in giving pain, and is in any one a fearful trait of character.

Delicacy is a plant of choicest value, though of tenderest growth. Correct moral tastes and feelings are the greatest safeguards to all character, and nothing on this point can be correct that is not delicate. Even little children will indulge, in a small measure, in conversation bordering on indelicacy, to amuse each other and excite a laugh; but the least tendency to such a practice should be carefully watched and corrected, and, if persisted in, should be treated with severity.

An improper trick, even in infancy, should be frowned upon, and a look of serious reproof will manifest a disapprobation that will be remembered. It is only by strict and nice attention to little things that modest and refined habits are ever formed. Tell a child that God destroyed the inhabitants of Sodom for such bad behavior, and it will save them from all impure thoughts and conduct when old enough to understand.

Manners are next to religion and virtue, and

should be constantly watched over, as one of the essentials in any character. Teach a child to "honor all men," to oblige, to be kind, to be respectful, and he will be pleasing of course. But allow him to follow an opposite behavior, to talk while others are conversing, to be noisy and rude, disobliging, and disobedient, and he will, of course, become an object of *disgust*. Loud talking and laughing, violent exclamations, as terrible! awful! dreadful! etc., induce a roughness of manner, as well as coarseness of mind, and will lead to vulgar habits and demeanor.

Mimicry is amusing, but will lead to an improper turn of mind, and ridicule should never be allowed.

It is essential to good breeding that children be taught by "line upon line" to express themselves well, and to speak clear, distinctly, and grammatically.

Children should be taught to sit down and rise up from the table at the same time, to wait while others are served, to be quiet, and to see delicacies without asking for them, and only to speak when they need something or are spoken to, as

forwardness in talking makes children bold and unpleasing.

NURSERY DUTIES.

In selecting one to have the care of children, it is of far more consequence to ascertain the habits, temper, moral feelings, and character, than to be assured that your cook can perform well the duties of her station. The present well-being of your children, and their future deportment, and your own domestic quiet, all depend in a great measure upon those who are to have the care of your offspring in their *tender years*.

An amiable, affectionate temper, a love for children, an agreeable look, voice, and manner, are very desirable, and a talent to please, instruct, and amuse. But above all other considerations, good principles should lie at the foundation, or many a serious evil will be the result.

The health of a nurse-maid should be good, that her spirits should ever be in a happy and cheerful mood, and that patience, which is so requisite, shall be in constant exercise.

Any striking defect or peculiarity in person or manner, such as any nervous twitching, cross eyes, stammering, lisping, etc., should be avoided, as children are peculiarly imitative in their early years.

Where a nurse is to have the entire care of a child, she should be, at least, five or six and twenty, that she may not be deficient in thoughtfulness and care; but if the mother retains the supervision, then a faithful young girl of necessary qualifications will do quite as well in all respects.

Deception is sometimes practiced, and the utmost vigilance is necessary to watch over the influences that lie around the susceptible mind of infancy and childhood. As much as possible a mother should be with her children, as no one, not even the best of nurses, can feel that responsibility, that personal interest, and deep affection, which lies so naturally within a mother's heart.

A young and affectionate mother will have anxiety and agitation on the appearance of the slightest ailment; and until her own experience shall enable her to administer such gentle reme-

dies as will remove slight indispositions, she had better consult her medical adviser; and, if a suitable one, he will calm her fears, and assist her judgment in determining the urgency of such need, and if she is observant and careful, will be more benefited by the physician's visit than her child, as it will be a large and important item in her stock of experience.

A child should not be left alone, even while sleeping, so that it may have care as soon as it awakes. Thoughtfulness and cleanliness are indispensable in the character of those who have the charge of children. Neglect may inflict incurable maladies, and exposure destroy the precious life of a precious babe. Deafness and blindness may be induced, deformity, distortion, and weakness, from mismanagement and carelessness of thoughtless nurses. If the skin be not well washed, the pores will become clogged, and thus the circulation and the whole system will become deranged. This is one cause of the squalid appearance of some children, and leads to that want of cleanliness and order which are betrayed in after life.

Gentle motions, as soon as the child is old

enough, is a great promoter of health, and the *sprightliness* of the child. At four months, it will reach out its hands to those who attend upon it, and will begin to notice, and crow, and should be shown things, to learn it the use of its hands. At six or seven months the child, if well, will begin to sit alone, and at eight months, to creep, and will begin to walk at from eleven to fifteen months. Then the accents will begin to appear, first in one or two sounds, and then at *two*, when there will be the forming of sentences.

A dull and unhappy, or indifferent being, should never have the care of children; how often they will hang heavily upon the arm of such an one, looking around with a vacant stupidity, or whining away the time, merely because the attention and perceptive faculties have never been aroused, to become a source of endless gratification. Learn children to examine what they see, and know what things are, and how made; it will help them to become observant, and to fix the attention to future studies.

There are great natural differences in the temperament of children; some are so excessively

active that they require constant employment, and should have a box of bricks, or blocks, with the alphabet, to build houses, and make yards, and set up to fall, which is very amusing. A rocking horse, which can now be had for a small expense, should be obtained for boys, as an active and healthful exercise and amusement.

For young children, there is nothing so perfectly adapted to the comfort and health of the child, and relief of the nurse, as the baby-jumper, so much and recently in vogue. They rest in it, being suitably supported, and then the gentle motion is what they at first need; besides, the power they have to cause the motion themselves, without the weariness of a tired arm.

The comfort of the nursery depends upon the management of the chief attendant. Children, unless they are ill, are ready to be pleased, if they have not by neglect been allowed to acquire the habit of fretful crying, which, besides being painful to hear, will most likely end in a confirmed habit of discontent and peevishness. We know what a great variety of disposition we find in one family, all, perhaps, tenants of the same nursery,

yet much may be done by judicious *tact*, and an *art* to amuse the volatile mind of childhood.

It is not a good plan to create an artificial appetite, and give the taste of candy, raisins, and other fruit, as they are a source of much teasing, and are often hurtful, and sometimes fatal. Some very judicious mothers have even gone so far as to withhold butter, and give the child only bread, which was all that it desired, never having learned the preference of butter.

The fewer the wants, the more simple the tastes, the better; and by putting a child to bed at night, away from a light, and its cradle, the habit has thus been formed of permanent utility.

At all events, the child should be trained from the first to be undressed, well rubbed, with loose night-clothes, and put early to its rest. This secures a good habit, and quiet evenings to the weary and worn nurse, or mother.

Stories should be read from such books as the mother may select for her children, but the common trash that is often told is full of evil, in giving false ideas and strange fears, and should never be allowed. The simple and harmless

"patty-cake" rhymes are always amusing, and do no injury.

The smallest of the series of picture volumes of tracts by the Tract Society, are the best and safest, and most useful in giving early religious instruction. Before the child can read he may be learned from the pictures merely, of Jesus the Saviour, who said, "suffer little children to come unto me," and of the poor and needy, of the sinfulness of theft, of God's care of every thing, and of His making all things for our use and enjoyment.

There are also books prepared by the Sunday School Union, for beginners, with fair paper, and clear type, and interesting pictures, which are best calculated for them in every respect. Much, very much depends upon first impressions, and that they should be *right*, and *pure*, and *truthful*, is of the highest importance to the young, but *deathless mind*.

With all our care, it should not be expected that all children will have equally agreeable deportment. The natural differences are great, and some seem to have an instinctive grace and ease,

while others are perfectly awkward. It is only by unceasing care to bring into exercise right feelings of kindness and civility, that a pleasing manner is ever established in those who are not instinctively obliging and polite. Constant reproofs and complaints are vexatious and fruitless, and will never remedy the evil. It can only be done by patience and perseverance in establishing right feelings, with a corresponding manner, the example of others being what it ought to be in daily intercourse.

Teaching a child can be done early and with very little trouble. The alphabet should be acquired as a kind of pastime. Take one letter at a time, and show it, tell the name, and require the child to say it over, and then ask him to find the same letter, and he will be delighted if he succeeds; and in this way it will all very soon be learned, without any task or weariness. I have known children to learn it all by the time of the second birthday. Then, with a picture reading-book, they will soon learn to form the word, and spell and pronounce it.

Attention is all-important; this must be se-

cured, or all effort will be utterly in vain. I once knew a child who had been taught thus his letters, and was, when three years old, sent to school, and there was put to reading, and after having been instructed a few months, the mother examined the child, and found he had forgotten more than half his letters, and could not read at all. She found, by being watchful, that his eyes were not on his book, nor his mind. She gave him a letter to learn, and sent him into the corner of the room until he should remember it; and thus, by fixing his mind and attention, she accomplished in a few days what he might not have learned in a year at school, as there taught. In a few weeks she got him into readings of Scripture stories in large print, and his progress was as rapid forward as it had been *backward* previously. He was then sent to school, and when four years old could read well in the Bible.

When children are taught at home, it is well to give it as something to be done before going out; a lesson to be learned, or so much to be read, and then *recreation* will generally secure application and attention.

Putting off a lesson for any slight excuse, will have an unhappy effect, and the child will at length get to feel that he may escape altogether.

In the first ten years of life it is not desirable that children should advance *rapidly*, but *surely*, and lay a strong and safe foundation. Regular daily lessons enforce habits of self-subjection, diligence, and attention, and have a tendency to cultivate intellectual tastes, if pains are taken to interest the mind, and excite spirit in learning.

Lessons that are dark and unmeaning to a child are painfully and slowly learned, and it is a good plan for a mother or teacher to give an explanation of the lesson beforehand, throwing all the light and beauty on the darkness that is possible.

Parents are apt to be over-anxious to have their children excel, but all unnecessary restraint is an *evil*, as it infringes too much upon the necessary liberty and the truest enjoyment of children.

The apparent indolence which a slight indisposition will occasion, should not be misunderstood,

and should be treated with consideration and tenderness.

Natural history will generally excite interest. In all the tasks, *thought* should be cultivated, and the mind awakened, and the reasoning powers brought into exercise.

Industry is so essential to success in whatever we undertake that it should be early enforced, and habits should be early established of diligence and perseverance.

Usefulness depends more upon the improvement of time than any thing else, unless we except religious principle, and this often becomes the moving spring to exertion; but in childhood it is all-important, especially to boys, as idleness is the inlet to most other evils. The most useful, the *best men*, are those generally who have in early life been accustomed to active and laborious employment. It preserves the temper from irritability and vexation, and saves from a thousand snares that the unemployed are likely to find. Millions of money should not prevent the parent from finding employment for his sons, as they are more exposed to the perils of idleness than daugh-

ters. But both should be kept employed in work or in innocent play, that their bodies and minds may not suffer from a waste of time.

The value of time should be early taught, for no economy is of greater consequence than that of the precious hours; and by losing moments we lose hours at length beyond recovery. Reading, drawing, painting, cutting paper and pictures, sewing, knitting, are occupations for childhood. These occupations will beguile many an hour that would otherwise be spent in quarreling and mischief. I have known little boys learn to hem, and sew patchwork as neatly as little girls, and how much better than wasted time. Children brought up in domestic and natural habits will find abundant variety of natural and simple pleasures, which are far better than the costly and artificial gratifications which are often purchased only to please, but not to occupy.

Religious habits should be formed as early as the child can be taught to lisp those simple but comprehensive words so long used as the child's evening prayer, "Now I lay me," etc.

At no time is a child's mind so deeply and

easily impressed as at the time of retiring to rest. Their thoughts are quieted, their feelings tender, and the mother has a most precious opportunity of fixing abiding impressions, and happy will it be for her children if her own heart enable her to make full use of these favored moments, to point their young affections to Him whose kind care they need, as they lie down to rest, and on whose bounty they have lived during the day. When a child has repeated his prayers he should be left with their impression on his mind, or it is sometimes best to read to him afterward a psalm or a hymn, adapted to the time and place, that is easily understood. Its morning prayers should be simple and appropriate, and thus a habit of mind formed, of making it the first business of the day to offer praise to God for His mercies, and seeking His guidance and protection through the day.

Children should not be allowed to repeat their prayers without being reminded of their duties and their need, and being made to feel what they pray. They should be brought into a serious and tranquil state of mind, and then their faults can

be placed before them in a way that will be beneficial, and made a subject of prayer.

A love for the beautiful and the sublime in nature should be early cultivated, as it will not only afford a source of pure enjoyment, but, if properly directed, will elevate the mind, and help to produce a devotional spirit, while it unfolds to the young perception the character of God in its beauty and grandeur.

The Scriptures should be daily read by the child as soon as he can read, and before that time they should be read by the mother, and the stories familiarly told. Attendance at church should be early practiced, and then no excuse that would not keep them from school, or week-day pleasures, should ever be allowed to hinder punctuality.

THE HUMAN BODY, OR PHYSICAL FRAME.

THE foundation-work are the bones (two hundred and fifty in number), and fastened together by cartilage or gristle as strong as bone, but per-

fectly elastic. To contribute to motion, these are covered with ligaments, membranes, and bundles of muscles—all relating to strength and motion.

There are also nerves, or a net-work of fine threads, which extend from the brain and the spinal marrow, through all the organs, and are the means of sensation or feeling, and are instruments of the will, responding to the lightest thought, and vibrating to the gentlest touch. It is through their agency that we suffer and enjoy, both in body and mind.

This body is warmed and nourished by means of the blood which flows from the heart, through the arteries into every part, and then is carried back by the veins. Cutting an artery will cause death much sooner than a vein, as it flows directly from the heart.

When the blood has been through the system it becomes dark and impure, and before entering the heart receives a fresh supply from a duct, which leads from the stomach, where the gastric juice is the solvent or cause of digestion. When the food is here reduced to a pulpy mass, it is

called chyme, and when separated, the pure, creamy part is called chyle, and is taken up by small lacteals, conducting it to the blood, and nourishing the body.

If too much food is taken, the gastric juice dissolves as much as the wants of the system demand, and the remainder is ejected in an unprepared state, while much of it is absorbed into the system, and the blood is thus injured.

Immediate results are often produced by overeating, in headache, colic, sickness at the stomach, and vertigo. But the more common effect is the gradual undermining of all parts, thus shortening life by weakening the constitution. But little drink should be taken at a meal, it dilutes too much the gastric juice.

Extremes of heat and cold are injurious. Drinks are immediately absorbed into the blood and carried to all parts of the body. Stimulating fluids very much exhaust the powers of life, by injuring that delicate organ the stomach, and weakening in proportion as they stimulate the whole system.

The lungs are where the blood receives its

bright red color from the air, and is purified, or made impure, by the air we breathe.

The throbbing of the heart is caused by its receiving and repelling the blood, and this keeps up the circulation through the body and its extremities.

The lungs are formed like a sponge, and life depends upon the little cells being kept open, and freely filled at each inspiration with clear, pure air. Tight dressing, breathing a hot, steamy air, and a bending and long-continued sitting posture, contracts and injures them.

Bodily strength depends upon the size and capacity of the lungs, and consumption results from loss of symmetry, debility from too much clothing, dissipation, too little exercise, and debilitating diseases and occupations. "It is impossible to have consumption," says Dr. Fitch, "unless the air-cells are more or less obliterated, which may be done by tight dressing, and a want of being filled at each breath with *pure, healthy air*."

The lungs, the kidneys, and the intestines are organs to secrete and carry off waste and impure matter from the system and the blood. The *skin*

has a similar office—relieving the body of the noxious and hurtful parts of the blood by insensible perspiration, which is often increased so as to be apparent to the senses. It is filled with nerves and blood-vessels, and if, from any cause, the pores of the skin become closed, the lungs and bowels are overtaxed, and weakness, inflammations, and diseases follow. The skin has another power; it absorbs and carries into the blood what is rubbed on, which is proved by narcotics, and stimulants externally applied, producing their natural effects. Through these absorbents, bruises, sprains, etc., are relieved by appropriate applications and gentle rubbing.

The noxious matter thrown off by perspiration, unless removed by frequent washing, is taken back into the blood, and is a slow but sure cause of decay of strength and the system. The nerves of feeling and touch are spread through the skin. It has a faculty also of exuding an oily substance over the surface to keep it smooth, pliable, and healthy.

MOTION NECESSARY TO HEALTH.

One of the first laws of health demand that the limbs have motion, and the whole frame exercise. If the muscles and ligaments are condemned to inaction, they shrink in size, and diminish in power, and thus it is also with the bones. And if the blood-vessels are compressed for any length of time, they become useless, and the circulation is impaired. Inaction produces softness, weakness, and a loss of muscular power.

Every muscle has connected with it, nerves, veins, and arteries, all connected with the moving of the bone; they are elastic, like India rubber, and are laid over each other, and separated by means of membranes, which enables them to move without interfering. The size and strength of a muscle depends upon its frequent exercise. If not used, they grow thin and weak, destroying the plumpness of the figure, the fullness and beauty of the form. There is not a motion made upward, downward, or in any way, without using a different set of muscles, which all need motion

and use. The pale, puny looking child, will become plump and rosy if action and muscular effort are daily practiced. The health of the nerves depend much upon the exercise of the muscles. Inactive habits engender a great debility of the whole nervous system, and are sometimes the sole cause of disease; they may be injured, too, by over-exertion and excessive use. Extremes are injurious.

Spinal curvatures are caused by the bones becoming soft and yielding. Inclining too long to one side, throwing the weight of the body on any part unequally, as in leaning to write and draw, lying on high pillows, and always on one side, sitting too long at music, will tend, eventually, to produce this effect. It is accompanied with some consequent disease of the nervous system, or disarrangement of the internal organs. It is also produced by tight dressing, throwing the muscles out of use, which weakens them. The form will be injured, and the whole system suffers from this sad, but common disease.

DEBILITY—ITS CURE OR RELIEF

CLOSELY connected with motion is the subject of weakness, so common to American females.

It is only those who thus suffer, who can be acquainted with their utter inability to stand, walk, and even to sit up long at a time.

Those in this condition, without any other sign of ill-health, are sometimes even thought to keep their beds from the mere love of it, or an indolent habit.

Even some females, who have never suffered, cannot understand its nature, and for their sakes I would say, it is often brought on *suddenly*, and from over-exertion, when the condition is one of extreme weakness, or there is a relaxed and debilitated state of the stomach, bowels, and internal organs.

Care at such a time should be used, and at all times pains should be taken by all females in health to go through some motion daily, that will give strength to those parts of the physical frame, especially if the habits and business are sedentary.

When one feels symptoms of this complaint, of a peculiar sinking, and weakness of the body, attended at first with peculiar pain, she should refrain from all exercise of walking, riding, or even standing or sitting. The horizontal position is the best, and the sooner she yields to the necessity, the better for her. When this disease is better known, no one will think the sufferer keeps her couch *only because it is agreeable!*

The *Supporters* have been a great blessing indeed, and have enabled thousands to enjoy society and to be useful, who would otherwise have been *utterly helpless*, and as incapable of common exercise as if suffering from a dislocated joint.

Now, physiology teaches a quicker and more permanent cure. There are establishments where those who have long suffered are carried, and under a course of exercise and other treatment, calculated to strengthen *those portions of the body*, and promote general health, using the sponge-bath once a day, and as soon as the system is prepared, going through various gymnastic exercises, inhaling air, cold water, injections, friction of the bowels upward, and some other

daily exercise, are in a few months so far restored that the patient who was carried there helpless, is able to walk several miles, and soon to return restored, buoyant and joyful, and deeply thankful for a blessing of such unspeakable worth!

There is such an Institution at Rochester, N. Y., where many such cures have been performed.

Taking ideas from the use of *motion to give strength*, and the above suggestions, every lady sufferer can become her own physician, and take all kinds of exercise on her bed, until she can bear it otherwise. Any motion that gives action to the bowels, back, stomach, lungs, etc., will impart *local strength!* To place the feet against the foot-board, and imitate walking, running, riding, and then to move the body, back, limbs, and give a gentle motion to the bowels often, without fatigue, and do nothing that will impair the digestion, and keep up the general health by air, diet, and friction, or bathing, and at first using the *supporter, till strong*, and taking exercise on the feet, cautiously, will produce a very marked change, and in time will give decided relief. I cannot but think it may be a *cure!*

RELATION OF EATING TO HEALTH.

THE amount of meat taken in the morning should be small; more drink may be taken at that meal to supply the waste made by the exhalations of the night. It should ever be the lightest meal, as the powers of digestion are weakened by fasting, perspiration, and inactivity. The dinner should be the heartiest meal of the day; the body is stronger by exercise, air, and the morning food.

A little quiet occupation, reading, etc., is desirable after a full meal; and when the stomach is weakened by disease of any kind it is indispensable to digestion to have rest for an hour or so, but lying down is bad if it can be avoided, if the digestion is impaired.

The stomach requires the blood during digestion, and great mental or bodily effort would draw the blood too much away. The blood is drawn to that part where there is the greatest effort of body or mind.

Coffee and tea will destroy the finest complexion, and displace the rose and lily with a sallow

hue; taken strong, injure also the delicate and fine-spun nerves, making them weak and tremulous; made weak, and used moderately, they may not be considered decidedly hurtful.

EARLY RISING

It is not so essential to health to rise early in winter as in summer. The night air is less hurtful, as the frost has bound all exhalations, and the body is more tried, and perspires less, therefore does not become so much enervated by protracting rest longer than in summer.

The close, vitiated air of a sleeping apartment is exceedingly *pernicious*. Go from the pure air to an upper room that has been occupied during the night, and you will at once feel the difference. It has been used for breathing until the vital and healthy part has been used up, and the lungs have given out carbon and hydrogen until it has become totally unfit to respire, and is like poison on the health and spirits. Eight or nine hours is enough to renovate the wasted powers, beyond that time

the system is injured by the air of the room. For these reasons, as soon as the light of day calls man to his avocations, let him obey and go forth to fill his lungs with the pure air of the outer world.

CLOTHING AND FIGURE.

A SUFFICIENCY is necessary to health, but too much is injurious, and impairs the strength and complexion, as do overheated rooms. It effeminates the skin, and induces debility and delicacy, so that sudden and slight changes are felt "to the innermost core of the heart." Wear so much as not to feel chilly or cold, but when uncomfortable with clothing so as to perspire, there should be a diminution. If changes of weather make it necessary, adapt your clothing to the circumstances, and let your health and feelings be your guide. If in feeble health, guard against the chilliness of the morning and evening, and fear not to remove clothing cautiously at the middle of a hot day. If the digestive organs are deranged, or in any case of debility, it is of great

importance to keep up a due action of the skin. A light flannel in summer, and a warmer one in winter, will enable a frail, physical nature to endure much longer the changes of our variable climate. Dress should fit without fettering the body. Fainting fits and death may be caused by tight dressing. If merely used to support the body, it weakens the muscles and impedes circulation, and is often the cause of bad health and broken constitutions.

We are all familiar with the graceful proportions and natural curve of the waist, which should be scrupulously preserved, both for *beauty* and *health*.

The Venus de Medici would be ruined, chiseled to the form of some of our *fashion plates!* They are no more designed to represent the form *as it should be*, than the merchant's *figure* in the store upon which he displays his goods.

Children should be dressed light; they require less clothing than adults. Those most carefully guarded are most liable to take sudden chills, showing that in our tenderness we may invite the very evil we would fain prevent.

The best method for fortifying the body against the changes of weather is to be abroad every day. Those who keep most within doors are most likely to catch cold. It is impossible for those who are out much to avoid getting wet. The danger can be obviated, and perhaps wholly prevented, by changing soon, or keeping in action until dry.

Wet clothes stop the perspiration, and even the most healthy are not proof against its ill effects. They occasion fevers, rheumatism, consumption, etc. Wet feet are equally injurious.

THE USE OF FREQUENT BATHING.

THE skin is such an important agent, and holds so high an office, that due attention should be paid to it. It is constantly throwing off waste matter from the body, and absorbing all that comes within its reach. It is thought that about twenty ounces are thrown off daily by insensible perspiration, and increased as the perspiration becomes perceptible and abundant.

When a sudden chill is taken, the blood-vessels

of the skin, and their termination, the *pores*, contract, and the blood is thus driven inward, and if any of the organs are enfeebled, the weakest will suffer more or less, and disease will follow. Thus the internal organs take the waste matter, and too great a proportion of the blood, and if the lungs are weakest the mucus becomes excessive, so that if it were not for coughing, the cells in the lungs would be filled, and the breathing would be stopped. If the muscles are weakest, rheumatism will follow; if the nerves, then neuralgic pains in the head, face, teeth, ear, etc., or other nervous ailments. If the bowels, kidneys, stomach, or liver, then some derangement in those organs will be the result; and if the pores are closed by the impurities that accumulate by perspiration, or from the atmosphere, the result will be the same. Fresh air will remove much of the hurtful matter the skin is constantly throwing off, and the clothing should be often changed or aired on this account. The clothes of a bed also should be well aired every day. After airing them in the morning, make them up, and turn the clothes half way down to air during the day.

The morning is the best time for bathing, when the skin is in a fine state of warmth. The whole operation need not occupy more than ten or fifteen minutes, and can be done with no extra materials but those commonly used, but care should be taken to prevent chills. It strengthens the nerves and muscles, and cleanses the skin, and therefore the blood, and the active exercise of all the muscles of the body in the operation is conducive to health and strength. With suitable *caution* it can be used at any time, under all conditions of health, without danger of cold. In winter its benefits are most perceptible, as the changes and severe cold will be less felt by those who daily practice cold bathing. The feet will be warmer for daily cold ablutions. Exercise of the whole of the muscular system, and *rubbing*, may in a measure take the place of bathing.

THE EARLY DECAY OF AMERICAN FEMALES.

THE young lady at school, who feels little inclination to go out, and therefore keeps within

doors, without exercise or motion of all her limbs, and out-door air, will soon droop, and dyspepsia or some other malady will creep over her. The female who leaves active employment for sewing constantly, or the confinement of any sedentary or close in-door occupation, will discover a failure of strength, and, if long continued, an eventual loss of health. To such the brisk walk, morning and evening, and the practice of some exercise that brings all the muscles into play, is very important.

The young mother who, as soon as her health is partly restored, assumes the entire charge of her infant, confining herself, as she necessarily must, away from the out-door air, and the exercise to which she has been accustomed, will and must suffer a severe penalty.

We are often told that English women exceed us in healthfulness, and are consequently more rosy and blooming than those of America. But English women will pine if subjected to the close, enervating, air-excluding employments of our own females. Mrs. Jameson, in her "Winter Studies and Summer Rambles," in this country,

gives us a picture as drawn by a gentleman in Canada. He says, "They leave their English homes full of health and bloom, and become prematurely old, sickly, care-worn, without nerve and cheerfulness. We men go to the chase, and out upon our land, and the women, poor souls, *sit, and sew, and think.*" *Each*, no doubt, having a share in the grand work of destruction. "Some," he says, "last one year pretty well, *but never more than two or three!*"

The condition of society is so much changed that daughters are not required, as formerly, to commence early a course of domestic training, and are sometimes allowed to arrive at womanhood without that strength, and physical energy, and ability to endure, which the circumstances of their after life will demand. This is one very common reason why the rose and lily forsake the countenance so early, and the poor, enfeebled frame sinks gradually but prematurely in its health, or into the grave.

Another reason is, that the little girl is sent to school as soon as she can talk, kept in a crowded room, confined upon a hard seat, without the

relief which motion might bring, taking at every breath and every pore the seeds of premature decay. Great pains are taken in some places and in some schools to obviate these serious evils, and when parents and teachers know how much depends upon the air, exercise, and suitable seats of a school, in the future welfare of each member, no pains will be spared in making prompt arrangements for securing them. She may not, like her brother, spend her time out in play; it will tan her complexion, and make room for *critics* to call in question the mother's sense of *female propriety*, or of spoiling her by *indulgence*, or she will soil her pretty dresses, which are deemed of more worth than the health of the little one. They should never be confined more than an hour at a time, and this confinement should be followed by sports in the open air, as the poisonous air of so many lungs acts as a drain upon the life and health of young children.

THE MIND.

THE body, that we have thus far considered in its different relations and parts—so delicately, so wonderfully, so fearfully made, requiring so much care—is but the temporary habitation of the deathless spirit, the servant of the mind, meekly obedient to its controlling power. That the mind should have a supremacy in all education is but showing that we understand our own natures aright. But there is so intimate a relation between the body and the thinking and feeling part, that the interests of the one are the interests of the other in a very great measure.

The experiments of celebrated physiologists prove that the nerve of motion, and the one of feeling, run parallel, as if they were one nerve, all over the human frame.

The nerves of sensation or feeling are those which are affected by the emotions and thoughts. These gain or lose strength, like all other parts of the body, according as they are exercised. If over-exerted, or if not brought into exercise at

all, they lose strength; but if properly exercised, they gain and acquire power.

When the mind is continuously excited by business, study, or the imagination, the nerves of feeling and thought are employed, while most of the nerves of motion are at rest. If this is continued long, the nerves of sensation lose strength by over-action, and the mind suffers, while those of motion are enfeebled by inactivity. In consequence of this, there is a morbid excitability of the nerves, and consequently an increased susceptibility to all unfavorable influences, while the debility of the muscles will render exertion wearisome and irksome.

There has been an appalling amount of suffering, disease, derangement, and death, occasioned by a want of knowledge and attention to this subject, by parents and teachers. The early and frequent decay of the mind, of late years, is a subject that demands investigation. We have known many in the very morning and prime of life, lose all intellectual power, and become incapable of memory or thought.

It is now ascertained that the health of the

mind depends upon physical, intellectual, and moral causes. That the number of insane is constantly increasing, warns to reflection; and demands that a knowledge which may prevent so fearful a doom shall be widely extended—duly appreciated—and that obviating means shall be made as familiar as household words.

The use and importance of pure fresh air to the health of the body, is found to be no less so to the continuing healthful action of the mind. "The first cause of mental disease is not unfrequently found in the want of a proper supply of duly oxygenized blood." "Every pair of lungs is constantly withdrawing from the surrounding atmosphere its healthful principle, and returning one which is injurious to human life." Sleeping in close apartments, or remaining for a length of time in a crowded or ill-ventilated room, a most pernicious influence is exerted on the brain, and thus on the mind.

When the air is vitiated and rendered unfit for respiration in any way, as in too many breathing the same air, the oxygen of the atmosphere is absorbed, and the inhaling of such air is a kind of

poison to the whole system, but felt most upon the *brain*, producing languor, sleepiness, heaviness, and inability to exercise clearly the *intellect*. Persons often exposed to its influence can never enjoy that vigor and elasticity of mind which is a clear indication of its health.

How important that parents and teachers understand the relation between the body and the soul. It is not unfrequently the case that depression of spirits, and stupor of intellect, are perceptible at one time more than another; let the true cause be ascertained, and the remedy of active exercise in the *open air* wake the dormant faculties, and thus relieve the unhealthy action of the mind.

Another cause of mental disease is tne excessive exercise of the intellectual faculties and feelings, and is often indicated by unusual brilliancy and power. The brain is excited with too great a rush of blood to the head. The bloodshot eye betokens its need of rest, and thus the *brain*, if it could show its suffering condition, would appeal fo repose.

It is always an important consideration, that

whenever the mind is oppressed with care, anxiety, or sorrow, or if it is inclined to melancholy, the amount of active exercise should be greatly increased, that the action of the muscles may withdraw the blood from the brain.

Out-door air and change of scene will have a similar effect. And the child who shows great precocity of mind is in imminent danger of premature death, or decay of the faculties, and for this reason should be kept more than other children at some active employment, and driven out to work or play.

It is well for such children, when necessity compels them to restrain their inclinations, and they are obliged to toil until their physical natures are well developed. There is nothing lost by it, but much, very much gained. *Novel reading* is another undue stimulus to the brain, and is often a fruitful source of evil to the mind. It weakens the mental faculties if habitually practiced, and wastes those energies of the soul in idle sympathies, that were given us for active use and benevolent effort.

Inactivity of intellect, and of all the powers,

will predispose to nervous disease and mental ailment. The nerve, the muscle, the bone, and blood-vessel, will shrink, grow weak, soften for the want of use, and thus does the mind. Those who have no call for exertion in gaining the means of subsistence, must have a substitute, or pay dearly for their ease.

Great and noble powers bereft of their appropriate and needful exercise, become, in consequence, the sure sources of the keenest suffering. Constituted as we are, with sympathies, affections, and intellectual endowments, they must have scope for natural growth, and if circumstances forbid their development, then let circumstances be made, where each power of the body and the soul shall be called into active exercise, and the harmony of each well-tuned string will breathe the music of contentment, of happiness.

The wealthy, who feel no necessity for exertion, are in danger of melancholy, hypocondria, and all the shades and varieties of mental distress; induced by imperfect exercise of all the powers, nervousness and irritability, poisoning the best enjoyments of life, are thus induced, and

will predispose to nervous disease and mental a
ment. The nerve, the muscle, the bone, a
blood-vessel, will shrink, grow weak, soften
the want of use, and thus does the mind. Th
who have no call for exertion in gaining the me
of subsistence, must have a substitute, or
dearly for their ease.

Great and noble powers bereft of their ap
priate and needful exercise, become, in co
quence, the sure sources of the keenest suffer
Constituted as we are, with sympathies, affect
and intellectual endowments, they must
scope for natural growth, and if circumst
forbid their development, then let circumst
be made, where each power of the body an
soul shall be called into active exercise, an
harmony of each well-tuned string will bre
the music of contentment, of happiness.

The wealthy, who feel no necessity for ex
tion, are in danger of melancholy, hypocondr
and all the shades and varieties of mental d
tress; induced by imperfect exercise of all
powers, nervousness and irritability, poisoni
the best enjoyments of life, are thus ind

religion, and has made it *our highest interest* and noblest employment.

How wonderfully adjusted are all His plans. How one part acts upon another, like the exquisite revolutions of the most delicate machinery. All must move on *together*, or injury *must follow*.

CHARACTER—ITS INFLUENCE ON THE HEALTH AND MIND.

Any course of immorality is a violation of the laws calculated to promote health and life. There is not a habit, or practice of vice of any kind, but contains in a greater or less degree the seeds of death! "The wicked shall not live out half their days," has been spoken, and how often do we see it fulfilled, in the untimely death of youth, whose career of sin and crime has brought them, either by *disease* or the law, to pay the forfeiture of life. All the irregularities and excesses in which some indulge, are secretly and surely undermining the constitution, and some pay a sad and marked penalty.

Personal health, comfort, happiness, and life, depends much upon the moral conduct. But this is not all. Life is given by our Creator, and we should cherish it as a priceless blessing, and use it as expecting to render an account.

We are beings whose existence is not bound by the horizon of this world. Existence that commences in these frail bodies will never terminate. Its happiness or misery in the *future* state will depend upon how life is passed in this.

The mind never reaches its highest elevation, never expands to its utmost capacity, never takes a full and complete view of life and its distinct meaning, nor hears its clear, celestial harmony, until brought into a state of obedience to its Great Author. The true, the good, and the beautiful, here can never be fully enjoyed, until we may hope to enjoy them, and understand them, more perfectly in a higher and happier state of being.

The immortal, intellectual nature, must lie in a great measure *dormant*, when it takes but the few and inferior things that concern the body, into its low and feeble contemplations. That we may taste, smell, feel, hear, and see well, is worth our

PROFANITY.

THE very use of profane words stimulate and nourish *bad passions*, and you will always find them in connection. Profaneness is a sure mark of character, that is wholly at variance with any correct moral feeling or principle, and denotes a coarse and unfeeling nature. It is a practice that hardens the heart, and sears the conscience, and seems to be an act of defiance to our Maker. Even the low common words thrown in, and used as a substitute, are little better than profaneness, and are wholly at war with true refinement of feeling or character.

Children should be guarded with the greatest watchfulness, both at home and at school, and no care or pains should be considered too much to prevent such debasing habits. Beware of the profane word! It is a *black signal*, like the pirate flag, denoting what is within!

ANGER

A BAD temper, long indulged, gets the mastery of the mind, and roots out all the better propensities. It is the greatest hindrance to the refined pleasures of social intercourse, and the most fatal obstacle to all moral and religious improvement, and is often the source of deepest anguish. Let the physical nature be ever so complete, let the intellectual powers be "little lower than an angel's," yet *anger*, and the indulgence of a bad temper, has power to destroy it all.

The *moral* in man should predominate entirely over the sensual and the animal. Reason is given him for this use. Reflection for one moment will often cool the risings of a hasty temper. Think how often some inadvertence of your own has been mistaken for malice, and you will soon learn to be as *lenient to others* as you would have them to you.

Think of wounds made that cannot be healed, distress occasioned that no medicine can relieve, of alienations produced in one moment that must

last a lifetime, of friendships destroyed worth far more than wealth, all produced by one *paroxysm of anger*, and you will soon learn to subdue so *dangerous an enemy !*

Let the first risings of temper be watched and subdued in the earliest years. *The rage of a child unchecked* is a dangerous *symptom.* Nothing fills me with such fear for the future as this. "It grows with the growth, and is strengthened with the strength." Let the serpent be *crushed* before you feel its venomous sting.

Mothers beware, lest it strike you to the heart, or some other *tender nature be blighted by its power*, or it become its own curse, tormentor, and destroyer!

FALSEHOOD.

TRUTH may lie long concealed in her own drapery, but falsehood never! The disguise, ever so fair, will not conceal; the covering, ever so deep, will be torn off, and rent to expose the hideous thing. Let no one be deceived with the

thought, "It will not be known." The very effort at concealment is direct acknowledgement and exposure. It is a dangerous foe to the peace and happiness of society, and the whole character is deeply and indelibly stained by *one false word!*

When confidence is shaken or lost, what power can restore it; and where then is the basis of esteem, respect, or affection?

The love of truth must be early planted, and at the same time a dread and fear of *falsehood.* How beautiful is *Truth*, with her twin daughters, *Sincerity* and *Candor;* and how lovely and peaceful the heart where they dwell. No fear of betrayal causes anxiety, no dread of exposure robs it of repose, secretly undermining health and happiness, but all is serenity, cheerfulness, and peace.

JEALOUSY.

THERE is no one *evil passion* that has so much power over the happiness as this "Green-eyed Monster." And whatever affects the serenity of the mind, will seriously impair the health if

long indulged, and many have fallen victims to a "*mind diseased!*"

Jealousy once admitted to the heart, and every joy dies! Innocence, too, is its choicest victim, and its infatuations are often the strangest kind. It robs the happiest home, and rifles the heart of its choicest treasures, destroys the dearest enjoyments and the brightest visions.

Beware of the first jealous thought; it is poison that will rankle in the heart forever, and deludes until it is ever too late for amendment, and the poor votary is awakened merely to wrestle with his agony.

HATRED.

THIS feeling gets possession of some hearts from the slightest causes. Some look, or act, or word has been dwelt upon and thought of, until a deep-rooted feeling has sprung up to overshadow and destroy every kindly and benevolent emotion.

How often we find those who seem to dislike each other without any apparent cause, or any *reasons* that could be named!

Beware how you nurse an *evil feeling;* it eradicates the finer emotions, blights the whole flower-garden of the soul, and leaves it black and sear with the chilling frosts of hatred and enmity.

If you have had reasons for dislike, and have suffered wrong, "*forgive*" as you hope to be "*forgiven.*" Think of all the wrong in your *own character*, bring forward every item in which you may have erred *yourself*, and be as lenient to others as you would have them be to you. No one can truly and sincerely say, "forgive us our trespasses as we forgive," and harbor in his heart a feeling of hatred to any human being. As you regard peace of mind, cultivate a loving spirit toward all. The same feeling you are cultivating and cherishing for any one, is cultivated and cherished for you. Friendship has an electrical power, and catches from heart to heart. Your manner, your look is watched with a reading interest, and even the tone of the voice will betray the condition of the heart. Determine not to treat others as they do you, but all with that kindliness which a heart at peace with all mankind should prompt you to do. Forget all other

considerations but that of making others *happier* and *better*. Never try to render any one disagreeable to others, from any ill-will. But do not err on the other hand, by pretending not to *see or understand vice*, when it seems not pleasant nor convenient to do so. This is often done by persons who are the quickest to detect the *faults of others* when suited to their purpose. We should even fear to countenance what is *wrong*, even in those we most *desire to love*. The dearest interests of life are all depending upon the purity and correctness of the moral character, and here it is a delicate matter to draw lines of distinction. But we owe it to each other, in the kindest spirit, and the highest motives, to be *particular* and *decided*.

DUELING.

THERE are none of the moral evils of life upon which woman should not have fixed and decided opinions. It is with her to implant those principles that shall rid the earth of its *grossest*

wrongs. Early her own pure and elevated thoughts should be taking root in the heart of her child, while no lady should have a friend of the opposite sex who is ignorant of her views of *moral conduct.* Even dueling, though rare, should not be overlooked. It involves the possession and indulgence of the most malignant passions. They are sadly mistaken who talk or dream of *honor in a duel.* Anger, revenge, hatred, envy, jealousy, are at work at the springs of action, moving the heart, and influencing the will to take this deadly and murderous step. A mind thus dispossessed of the virtues, and swayed only by the worst passions of the nature, has indeed no *honor.* It went with the first thought of a *challenge,* and he who accepts it proves his own lack of honor in his want of moral principle and moral courage to refuse it. Let woman ponder well her duties and responsibilities, and leave no subject unexplored that shall bear upon the happiness or good of the human family.

INTEMPERANCE.

WHO that has a nature capable of the highest enjoyment, the most profound research, the most beautiful and wonderful achievements, would be willing to be for a season every day bereft of it, and in *exchange* receive one belonging to the animal who only wallows by the roadside? Can man, endowed with understanding, conscience, affections, a living, thinking, self-acting being, submit to such a degradation as the use of intoxicating drinks brings upon him? Can woman give her aid by offering them or using them in any form, when she knows so well what misery and *madness* it produces? No one can think, feel, reason, just as they would in the cool of sober reason. "It disqualifies man for the duties of his station by a temporary disorder of the faculties," and at length by a *constant incapacity* and *stupefaction*. It shortens life, is attended with unnecessary expense, is a source of domestic wretchedness, and the most horrid and murderous crimes! It is the very *fountain* from whence

issue those dark, foul streams of impurity and sin that deluge and pervade every corner of the world.

The facts recently furnished the London Statistical Society by S. F. P. Neison, Esq., for life insurance purposes, show the effects of intemperance on the length of existence, which is truly startling, and to a being who instinctively loves life, alarming.

He says, "The average mortality among intemperate persons is more than *three* times as great as among other classes. From twenty to thirty years it is *five* times as great, and the young man who adopts intemperate habits deliberately rejects and throws away *one half* of his allotted years." It seems incredible that one could be found willing to cut short his life for the sake of such a debasing and *demoralizing* habit! If any one doubts, let him go and inquire at an insurance office for the difference of rates charged for the *temperate* and the confirmed *intemperate*, and they will soon become satisfied of its *destructive effects.*

Mr. Neison's estimate of drunkards in England

and Wales is 33,358 males, and 11,228 females! One drunkard to every 145 of both sexes! It is a sad thought indeed, in a country so highly civilized, that among men every 74th person is a sot, and among women, every 434th is an inebriate! Can this be so, without alarming the queen for her subjects? Let American women take warning from what they already know of its ruinous and destructive power, and save their loved ones by precept and example, if not by scepter and crown.

HUMAN HAPPINESS.

THIS has been said to be "the being's end and aim." If this be so, it is necessary, beyond all other things of a temporal nature, that we know how to secure it, and know, too, in what it consists.

The pleasures of sense do not last, and by repetition lose their high-wrought excitement and relish, leaving the mind empty and uneasy.

The pursuit of pleasure produces an unextin-

guishable passion for variety. Without change and excitement, every place is vacant and tediously irksome. After having exhausted every resource, the taste becomes fastidious, and nothing pleases. There is a languidness in all enjoyment, and a sort of misery, an aching kind of want, that cannot be gratified. All who have sought pleasure in excitement merely, know that the sinking after is always *proportionate*, and if conscience is awake, and has not been bribed or seared, there will be mental pain that will more than outweigh all the pleasure.

How often we see instances where men pursue wealth with an eagerness little short of insanity, as the only means of happiness, and while they overlook all present and actual good, look forward to the time when, surrounded with the appliances of wealth and luxury, and relieved frem the cares of business, they are then to realize true happiness! But the very exemption from care and active life is but a weight upon the spirits, and a depressing weariness to the mind, that brings no enjoyment, no repose, so long anxiously anticipated and sought.

Woman, too, has her ideals, and thinks of some future time when she shall be happier than now. The young lady thinks of the home of her own, and pictures it fair and bright, with *continual bliss*. The mother, surrounded with her little ones, full of care and anxiety, thinks of the time when they will be older and less trouble. The poor look at the rich, and think them happy and exempt from all trouble, and thus how often it is proved true, "Man never is, but always to be blest."

It is only to know in what happiness consists, and all may share nearly equally in the coveted prize. After having analyzed the whole subject, Dr. Paley informs us that happiness consists in the exercise, in the first place, of the *social affections*, and that man is never so happy as when surrounded with objects of endearment and affection. How easy for all to be happy, since the pleasure of giving and imparting assistance is so refreshing to the spirits, and all have, or may have, some object of endearment.

In the second place, "the exercise of our faculties in the pursuit of some engaging end."

It is not in looking forward, but the pearl is already in the hand, if we have enough business of interest to occupy the mind vigorously. "Engagement is every thing." Even the common occupations of life, training a child, studying a science, planning, laying out a yard or garden, engagement in public duties and improvements, doing good to others, and lightening the burden of some child of misfortune, brings a satisfaction that lasts longer than the time of doing it.

Thus we may go on demonstrating happiness, but the most simple and the best of all is, to be increasing in goodness, is to be increasing in happiness, and that it does not exist, only as we are actively engaged in promoting the good of others. In other words, when we have sought from the only source of bliss an unfailing supply, will the void be filled, which every aching and unsatisfied heart has often felt, though surrounded with all that this poor world can give. There is an insatiable craving which nothing can cure, nothing fill; it is the want of something higher, better, richer, more lasting, and farther reaching, than any thing yet enjoyed. The religion of the Bible. Oh! how it

calms the passions and hushes the tumult within. It surrounds the soul with *peace*, and tunes the harp of the mind to celestial harmony.

It is the effectual cure of wrong and sin, and the remaining duty of life will be a perpetual engagement at war with all that is offensive to God. We have ever before us an object of supreme regard and fondest endearment. Let what will be taken God remains, and wherever we may be, He is with us, and however desolate, or lonely, or sorrowful, His love supplies every want, and brings *true and abiding happiness!*

"WOMAN'S RIGHTS" AND "WOMAN'S WRONGS."

MUCH has been said and much done to claim for woman her "rights." Why should she desire *more* than she now possesses? Has she not as many as she can use, if she *felt* and *understood them as she ought?*

Female influence is acknowledged and felt in the remotest and most delicate nerve of society,

and has a controlling power over its customs and laws.

In a world so full of "wrongs," of immorality and crime, it should bring upon the heart of woman deep—deep thought!

Man is appointed by his Maker to sail upon the *ocean*, to circumnavigate the *globe*, to cover the *earth* with fruitful fields, and colossal *workmanship*. He is called to the *field*, the *forum*, *the halls of State*. But woman has a more *sacred appointment*, a *higher and holier work!* She must sow the seed, and watch with ceaseless anxiety its growth, plant the tender and delicate germs of principle, and train the young tendrils of the feelings and affections.

To cultivate the virtues, and guard from the slightest evil, to awaken a love of justice and sacred honor, and then to chasten all into gentleness and refinement, mercy and compassion, is allotted to woman, and well might weigh down an angel's wing! She is set to guard, to instruct, to mould, the *moral nature!* Let her look upon the "wrongs" that exist in society—the MORAL wrongs, so dark, and deep, and foul, and ask her-

self if, "*She has done what she could to prevent them?*" All the world of *mind* now on the stage of action, has been in her hands "like the soft and yielding wax, and what she placed there is there still!"

Need woman go out of her sphere to find labor and work to do, or to assume duties more arduous? Man's work shall decay and die! His loftiest and proudest work shall be forgotten, but that of woman is immortal! Wrongs of woman! Where have her wrongs originated? Who moulds *those* who mould the laws, who moves the hearts of *those* who move the springs of society?

When will the day come when woman shall know and feel what is required at her hands? She may not change the heart, but she gives it a *bias*, and can stamp her own image in a measure there. Society—who gives character to its more than "Mede and Persian laws?" Who places the tempting wine upon the table and the sideboard? Who with her own hand teaches the inexperienced youth, in the softest language and sweetest smile, his first lesson in gambling?

Wrongs of woman? What greater can she ex-

perience than those inflicted by *intemperance, gambling,* and *licentiousness*? Has woman taken her stand against them?

Before that "*perfected state of society*" is ushered in, of which Miss Beecher has recently spoken, and which will come, there must be a decided change in the *customs of fashionable life!* Woman must know and *feel* that *she has a soul,* and is responsible for the *souls of others!* She must be contented to do the work which God has given her to do, and put out her own jeweled hand, to take the heavy burdens off the neck of her own oppressed sister. She must care for her *education,* give her *suitable encouragement,* and *honorable remuneration,* but above all, save her from being a *drunkard's wife, sister, or friend,* by practicing a more benevolent etiquette, "*leading none into temptation.*"

"What need has woman of further witnesses?" The world is full of examples of her power, and there have been brilliant ones of her success in forming, moulding, and educating those in the highest stations of society. Kings cling to the principles taught them by their nurses, and first

female teachers. Statesmen and orators have not withheld their acknowledgements and indebtedness to their mothers. The young king of China has recently made decrees favorable to the missionaries, and has sent for some to make part of his household! This is indeed a *wonderful event* in an empire that has looked so frowningly on the Christian religion and missionary! But that young king was early taught by a pious *female*, who loved the Christian religion. Those young monarchs who stayed the hand of persecution, were once the pupils of pious females, or had them for attendants. Woman need not, must not lose her influence over her *sons!* The proudest names America has ever known, have been *proud* to yield to a mother's wishes, and *acknowledge* a mother's guiding influence. Washington and Adams! But for *those mothers* whose noble thoughts and principles took deep and abiding root, what would they have been to our country?

The Southern lady is beginning to see the cause of some of her *own sufferings*, and discards wine, brandy, etc., from her *sideboard.* She has mourned and lamented with bitter grief, and could

not be comforted over the loss and shipwreck of her accomplished sons. Now she has hope! Temperance, like an angel from the skies, has come to her relief, and she embraces her with tears of joy! Her loved ones may be *rescued*, and she locks the poisons up forever! Gives them no more to her guests!

"The learned professions?"—Yes, woman may acquire them. Every department of her education should be a "*learned profession.*" She should be, it is her duty to be, a professed nurse, housekeeper, teacher, physiologist, chemist, and family physician. Besides, she may be wife, mother, mistress, and hostess; or she may be matron, manager, secretary, or president of some orphan, or *other benevolent society*. At any rate, she must be fully and amply qualified for any, or all of these duties—*they belong to her sphere.* As a child and sister, let the young daughter learn the tenderness and care due to the sick, and the exact method of making them comfortable, and remedies used for their restoration; and when she is sick herself, let her know what is done for her, and in what way the remedy

is adapted to her disease. Such practical teaching is never forgotten, and is better than volumes of *theory*. Domestic economy, as an art and *profession*, will be far more valuable to woman and civil society than the "*law?*" As teachers, all females should be capable of teaching whatever is *useful*, as they are the first *educators of all mind.*

Every lady should be a physiologist, chemist, and family physician. Not only that she may know how to care for herself, but also for others, and know how to prevent and to relieve many of the ills that flesh is heir to. If the business of a female be for *awhile*, or *for life*, that of teacher, it is no less important that she be well educated in all feminine duties, that her character may be fully complete, increasing her *usefulness*, and extending her *influence.*

Sewing, knitting, and drawing on slates, should occupy all young children in their first years of school education at least one third of each day. The hands are sadly neglected, left useless, and untrained, except as mischief will furnish the idle with employment!

This *great* and sad *neglect* is never made up in *after life!* The *fingers* and *feelings* must be early trained to *usefulness, a love of employment established in the corner-stone of education. Mothers, rest not* till this provision is made in *all primary schools.* Fathers, this reform in our schools must depend on you. Volumes might be written on its importance.

WOMAN IN MALE ATTIRE—TURKISH COSTUME, ETC

THERE needs no argument on this subject. Editors may no longer trouble themselves, to use their flattering arts to dupe the frailer half of the race. Woman, if she is rightly educated, and is what every true-minded female will be, has enough of her own inherent delicacy and modesty to debar her *forever* from dressing in the attire of the opposite sex, or in any other that shall expose her to *vulgar remark*, and give her *unpleasant notoriety.* Besides this, she will find in her Bible a higher motive for refusing it, the positive command of her Maker and her God, forbidding

woman to wear garments that pertain to man, to be found in Deut., chap. xxii., verse 5.

It has been to me a painful thought, that we have any females who choose such a dress, or who advocate such a change. It demonstrates *too much*, it is a confession which any lady should be unwilling to make.

Nothing but a perverted education, a familiarity with the indelicate dress, attitudes, and performances of the stage, that wear off the native and shrinking modesty of woman, could ever have brought any female to *adopt* such dress or vindicate its use.

No one living in the sanctity and refinement of an intellectual home, educated with care by judicious and enlightened parents and teachers, who have not left the *moral nature* uncared for, will thus throw off the garb which civilization and Christianity have so kindly given her. And *none* whose *amusements and reading have been only such* as shall refine, cultivate, elevate, and purify the taste and feelings, will ever be seen striding in "*male attire*," "*Turkish costume*," or any *other* but her own *modest and concealing robe*.

No matter what "Miss Weber," "Fanny Kemble," novels, or a *certain class* may say, the buff waistcoat, gilt buttons, black beaver, etc., will excite no other feelings than pity for such perverseness and folly, and shame for those who have so far unsexed themselves as to attire like men!

EXTREMES OF FASHION.

THERE is a certain good sense, an innate sense of propriety, that will keep woman, if rightly educated, like the earth in her orbit, between opposing forces. There is in the mind of the woman of principle, an *anchor* that keeps her in the right place, let the influences and circumstances of her life be ever so untoward or unfriendly.

The tendencies and peculiarities of her intellect are *intuitive insight* and *foresight*, which seems to see that which is so skillfully concealed, reading at a glance both cause and effect, in all that pertains to her own dominion and sphere.

Her own wardrobe will, of course, be consistently regulated. No woman of true good sense, in city or country, would desire to involve either father or husband in embarrassment or trouble, to gratify her love of dress or display. She would not even give consent, if their overweening indulgence should prompt them to such a course, *if their finances were unequal to it.* I have seen and known the heroism of such conduct in daughters and in wives, relying on a nobler aim and better purpose for *evidences of affection.*

Fashion plates, and all description of personal adornment, should only be to the mind of woman a picture, from which she may better cultivate a taste for *simple elegance;* the true and beautiful refinement of dress, transcending the gaudiest and most expensive display of fashion.

Of those who study them, merely to change with every change—who have no higher aim than to wear the latest "*Parisian style*—"we do not speak; but of woman, real and true-*souled*, with *heart, intellect,* and *character.*

Dishonesty, failure in business, recklessness and utter discouragement in man, may be the result of

thoughtless female extravagance and wastefulness. This subject then to woman is one involving more than the mere *choice of apparel*, or style of living and expenditure.

It is well for all ladies to know the fact, as one subject of thought, that in one year, some time past, the Secretary of the Treasury reported among the importations, $23,649,341 for lace, vails, silks, shawls, shades, and worsteds, to the United States.

That amount of money would furnish education and missionary labor to millions, who will grope their way to eternity in ignorance and darkness.

Good taste, in the order, arrangment, and style of the dress is an index to the discipline and cultivation of the mind. Superior intelligence and refinement is seldom seen in the fantastic drapery of extreme fashion, and never in any not sanctioned by good sense.

Health, comfort, adaptation, season, and weather, will always guide. There are some rules that should never be broken, under any change of custom or modification in style. The hips and back

should never be made to feel the weight or heavy pressure of the skirts. Every principle of health and life forbids it, and they are very easily made to hang from the shoulders either by a simple waist, or India rubber bands over the shoulders. The waist should never be made to feel compressed. *The vital organs are too sacredly at work*, to be checked or injured by external *pressure*. The bodice should never be so tight, but that the hand can be easily placed under it.

The evils of tight dressing are yet to be written, but they are *manifest*, and what need of further argument or inducement when physiology has been our teacher? *Debility and displacement, and a thousand ills, must be the result.*

Another rule should be *forever established*, dictated by an innate sense of propriety and *neatness*. The dress should never be worn so long as to touch the pavement, or *drag upon the walk*. In a drawing-room, it is out of place, and *good sense* will banish the "*trains*," and make a better use of the *extra yards*, than to display them in the way of others, upon the carpets.

It is not American to be servile, and this aping,

and imitating, and idolatry of fashion worship, but ill accords with the nobleness of *worth*, and the independence of a conscious *dignity of character*, when carried to *extremes* in dress, style of living, or equipage.

There is still another point, and that is the dress of *children*. We like to see the little creatures neatly, and at times tastefully attired. But as one has said, who writes the "Chit-chat" of the "Ladies' Book," to see them decked like so many opera dancers, with velvet cloaks, and voluminous ruffles, gaiters that chill their delicate little feet, and satin bonnets that do not even shield their faces," is not appropriate to their wants and helpless condition.

I cannot see the loveliest part of God's family uncared for or neglected; I love to see them looking like fresh blossoms, with clean faces, and clean attire, and bright colors. And as the above writer remarks, "they are just as pretty, and infinitely more childlike, in simple mouselin de laine or merino, a close silk hood, and good *street shoes*, that keep the feet warm, even if they do make a little noise." And with great

good sense, she further says, "It is not a proper thing for an American child, who, if its *parents do live luxuriously*, may be penniless in the revolutions of a few years, to be made a show *statuette* of, for the mother's parlor, or merely a *pretty attachment*, when she goes out." We cannot shield or save our children from the common calamities of life, nor from the changes which sometimes come suddenly upon them.

Better by far to train them to usefulness, rather than mere display, or the fleeting transient pleasures and amusements of this transitory existence.

INDUSTRY, A BRILLIANT GEM.

WOMAN may be beautiful, amiable, accomplished, and agreeable, but if *industry* is wanting, her character will be very incomplete and defective. How time and life will glide away, leaving no trace of one who holds the hands in indolence and inactivity. *But woman even can make her "life sublime,"* without assuming *any pre-*

rogative of "man," or departing, in any sense, from her own sheltered and embowered sphere. We need not go back to Revolutionary times for "heroines," for there are those in our own day, whose deeds, if written out, would adorn the page of history like the richest diamonds. How many daughters have, with their own skill and untiring efforts, made the home of their poor parents a place of neatness and elegance. I have known some instances of this nature. A beautiful stone Gothic cottage and its surroundings, was provided by the united efforts of three daughters, after a father had failed for 70,000 dollars, by signing for a friend. It was industry, rewarded by the approbation of Heaven, by the happiness of parents, and approving consciences. And when standing on their beautiful piazza, overlooking a beautiful lake, near the very mansion they relinquished in their time of calamity, I could not but feel they were happier far in the one they now possessed, as the product of industry, than the one they had left, as merely the possession of wealth.

Every lady, of course, should be a good house-

keeper, but this is one item *only* of what she should *be capable of doing.* With care, and suitable arrangement of *time,* she may do, beside, many noble deeds, and perform high and difficult achievements.

It is by giving to each department no more attention than is really necessary, and lessening labor by ingenious effort, and learning the art of *saving time,* that some ladies will not only provide well for the comfort of a family, but still make leisure for *intellectual pursuits,* or some elegant *art,* for which they have a decided talent; or *teaching,* for which they seem particularly calculated; or their *needle,* by which they have done so much to aid themselves and others; and in various other ways, by industry and tact, secured to their family luxuries and comforts, but for which they would have been forever deprived.

The noble deeds of woman are something real, and true, and abiding—that remain in beauty and freshness when the cheek has lost its rose-tint and the eye its luster.

Doors of usefulness and profit are everywhere *open* to woman, suited to her sphere and her

character. The God of nature has endowed her with gifts and graces, talent and tact, to overcome obstacles, meet difficulties, and surmount dangers. We have noble examples in the past, of female talent, industry, and achievement, and, although not pressed by the force of circumstances as *formerly*, yet we still have as high motives, and on us lies a larger claim to worthy deeds, by the abatement of *necessary labor*, and our pleasant domestic conveniences, which those in olden times did not possess.

Become well acquainted with the best methods of preparing simple, wholesome, elegant dishes, conducive to health and comfort; and require order and punctuality, at all points, and think less of scrubbing a board *at the risk of life*, or having some new and rare dish, than having well-ordered children, intelligent and happy families, made so by some aid or ingenious effort of your own, assisted, perhaps, by duteous and loving daughters. *Let no* woman think herself accomplished or right-minded, *who has not the habits of industry.*

FEMALE PIETY, ESSENTIAL TO COMPLETENESS OF CHARACTER.

I CANNOT close this volume without a few remarks on this precious subject. It is one so full of importance to the happiness, the duties, the mission of woman, and is so intimately connected, not only with her own eternal interests, but that of those with whom she is connected, that it should be the first thing sought, and always cherished and cultivated through life.

The young are very apt to form mistaken ideas of religion, and seem to associate with it gloom and a sad countenance. But real, consistent piety is so elevating and ennobling, so peaceful and forgiving, so merciful and benevolent, so kind and courteous, that I cannot imagine how she can be obscured under an exterior of sadness, or ever be mistaken for the forbidding aspect of gloom.

There can be nothing in true piety inconsistent with habitual cheerfulness. It should have *power* to raise the desponding even into its serene

atmosphere of hope, love, contentment, forgiveness, and submission. It subdues the passions, controls the temper, regulates the feelings, and presides over the affections, and gives beauty, dignity, and symmetry to the character, and destroys the taste for unlawful pleasures.

It should secure to its possessor, amid the trials and perplexities of life, a quiet equanimity and composure, that will result from a soul stayed upon its God. Habitual cheerfulness is some of its choicest fruit. But there is a difference between the composure, contentment, gratitude, and happiness of a religious mind, under all conflicting circumstances, and the mirth, levity, and transient excitement of the mind whose enjoyment has no root, and "soon withers away."

Repentance for sin, self-denial, subduing of evil passions, resistance of temptations even, are less painful exercises than the tortures of a guilty conscience, the gnawings of remorse, the fear and dread of death, and the displeasure of God, and endless punishment.

There is a happy medium between a *light*, *frivolous*, and *foolish manner*, which does not

accord with a devout state of heart, and that which habitual cheerfulness and benevolence inspires.

Your own sense of propriety recoils from the idea of associating things of such high import with the rude, wild mirth of the pleasure-loving world, varying widely in difference and effect from the innocent and harmless gayety of spirits, and serene cheerfulness of deportment, which is the result of sincere and consistent piety, and can always be enjoyed by bringing Christian motives to bear upon the feelings.

This is the true dignity of human nature. When it has been transformed into the image and beauty of the Saviour. When does frail woman enjoy such blessedness, and appear so much like an angel of mercy, as when engaged in the service of her God, and doing the work He has given her to do in ministering to His creatures, and placing her unwavering trust and confidence in His care and protection.

Peculiarly necessary to woman's tender nature, is the shield which true piety affords to the affections. Its power is more perfectly manifest-

ed when the young and gay embrace it; and if all females would first give their hearts to God, they would find it the surest defense against sentimental suffering, and the best guide to happiness in this world.

But there are higher motives still. There is another and higher state to which we may aspire, where every day is drawing us. To arrive there unprepared, must secure to us the reward of such folly. To pass life in the love and service of our Maker, will not only secure the highest good below, but all that is embraced in that heavenly banquet, enjoyed only by "*the just made perfect.*"

THE END.

HQ 1221 .A18 C.1
Woman in her various relations
Stanford University Libraries
3 6105 036 684 145

H
12
.A1

STANFORD UNIVERSITY LIBRARIES
CECIL H. GREEN LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-1493

All books may be recalled after 7 days

DATE DUE

28D MAY 0 2 9 1995
MAY 1995

28D MAY 0 8 1998
MAY - 9 1998

28D MAR 2 8 1997
MAR 2 8 1997

APR 1 0 1998
MAR 2 8 1998

JUN - 6 1998
JUL 28 1998